TOWARD AN ETHICAL UNDERSTANDING OF LEISURE IN A TECHNOLOGICAL SOCIETY

TOWARD AN ETHICAL UNDERSTANDING OF LEISURE IN A TECHNOLOGICAL SOCIETY

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by
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APPROVAL SHEET

TOWARD AN ETHICAL UNDERSTANDING OF LEISURE IN A TECHNOLOGICAL SOCIETY

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TO MARCIA, BARRY, AND MICHELLE

PREFACE

PREFACE

An acute interest in the Church's relationship to the leisure society was stimulated through discussions with Dr. G. Willis Bennett and a preliminary investigation of the implications and ramifications of the subject. Earlier interest had been aroused in a seminar on Church and Community and through day-by-day observation of the ever-increasing problem of leisure in this technological society. It became quite evident that a study of the ethical issues involved could furnish some guidelines for the Church as it deals with this modern dilemma.

I am deeply indebted to Dr. Bennett for his guidance and helpful suggestions during that period in which the subject was formulated and throughout the long process of research and writing. The many conversations we had helped provide the frequent judgments needed to set the dissertation's course and speed it on its way. Dr. Bennett has proven to be much more than just a thesis supervisor. He has been a personal friend who has imparted to this student some of his concern and unflagging enthusiasm for closer ties between the Church and the world, between theologians and sociologists, and between Christians and the helping professions. It is certain that this interest has altered my life and my future paths of service.

To Drs. Henlee Barnette, Eric Rust, and Kenneth Chafin, who have served on my graduate committee during the preparation of this thesis, I am especially indebted. Through their seminars, Dr. Barnette and Dr. Rust have contributed significantly to the thought of this student. Special appreciation is due Dr. David Mueller for his willingness to serve on my thesis examination committee during the absence of Dr. Rust.

Dr. Leo Crismon and the library staff have been helpful in procuring materials that otherwise would have been unavailable. Mrs. Raymond Farmer has given valuable assistance by typing the final draft of the dissertation.

The highest debt of gratitude I owe to my wife, Marcia, and to my children, Barry and Michelle, who have faithfully endured through the time of our sojourn at the Seminary. Without their patience, love, and sacrifice the completion of these years of study would not have been possible. Finally, I would like to express my appreciation to my mother-in-law, Mrs. Naomi Hall, whose encouragement and concern has helped us through some difficult and discouraging days.

John Preston Dever

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INTRODUCTION

INTRODUCTION

Americans stand at the threshold of a new way of life. A nation of pioneer workers is evolving into a nation of leisurites; the long sought for mecca of mass leisure is now emerging on the immediate horizon. But as their mirages and dreams become a viable reality, some quail and cower with fear of the unknown. Grave complications and implications reveal an inadequate background upon which man can build for the new leisure society. The anxiety and frustration of many is mingled with the exhilaration and elation of others. With these mixed emotions, Americans are entering the new uncharted mass leisure society. In order to meet the situation, traditional ideals must be challenged and a significant psychological change from within must accompany the continual growth of leisure time. This investigation is designed to promote a Christian understanding of the leisure revolution and to investigate the Church's role in the growth process that must take place within man if he is successfully to meet this cultural crisis.

I. BASIC STATEMENT OF THE PROBLEM

The Rising Concern

The age of mass leisure is rapidly approaching. Beginning shortly after the Civil War, the accomplishments of science, technology and industry have moved at an increasingly accelerated pace to reduce the time necessary to produce the necessities and luxuries of life. Fewer working hours for the laboring class inevitably produced mass leisure, a phenomenon never before experienced in the history of man.[1] The end of this phenomenal growth of leisure time is not yet in sight. Much of the second chapter will be dedicated to the documentation of these statements. Marion Clawson, a government economist, says that in the year AD 2000, Americans will have six hundred and sixty billion more hours of leisure than in 1950. Some are even saying that eventually two per cent of the people will be able to do all the necessary work to provide consumer goods and food for the entire nation.[2]

However, the fact of leisure is not nearly as disturbing or alarming as the reaction of men toward the phenomenon. In the past men were able to establish some rapport with the small bit of reality allotted to them, but now, in the midst of leisure, detachment and boredom, meaninglessness and loneliness seem to rule the masses. Leisure becomes a void because men are unprepared to use it. Man is in dire need of a mutation for adaptation. In his restlessness he seeks his refuge in delusive excitations or fictitious visions.[3] He finds no key that allows him to harmonize with the world of reality.

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[1] Jay Nash, Philosophy of Recreation and Leisure (St. Louis: C. V. Mosby Company, 1953), p. 61.

[2] Rudolph F. Norden, The Christian Encounters The New Leisure (St. Louis: Concordia Publishing House, 1965), p. 8.

Man's use of leisure is vitally important. "The corporate, communal uses of leisure could well make or break a culture, reveal the moral worth of a nation, and have an impact upon the nation's destiny."[4] Along with labor, religion, science, and education, leisure has taken a vital role in society. All this has given rise to concern among sociologists, economists, politicians, anthropologists, psychologists, philosophers and theologians. Each has and is evaluating his role in this cultural dilemma. One example of the rising concern within the Church is the establishing of the Task Force on Leisure by the National Council of Churches in 1965.[5]

Reasons for an Increase in Leisure Time

Automation and its close associate cybernation are the chief producers of leisure time. These have helped to create shorter working weeks, longer vacations, earlier retirements and even in some cases sabbaticals. The individual can expect to experience more leisure time because of a longer life span and society as a collective people has more free time because of the affluent society, greater productive capacity, population growth, and improved transportation and communications.[6] There will be an expanded treatment of these reasons for an increase in leisure time in Chapter II.

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[3] Robert M. MacIver, _The Pursuit of Happiness_ (New York: Simon and Schuster, 1955), pp. 54-55.

[4] Robert Lee, _Religion and Leisure in America_ (Nashville: Abingdon Press, 1964), p. 18.

[5] _The Task Force on Leisure_ (New York: National Council of Churches, 1965).

A Re-examination of Old Attitudes

The leisure age makes several demands for new attitudes. First, man has long satisfied his basic human motivations and needs through work. Through this medium he fulfilled his needs to express or create, to serve, to belong, the need for competition, the need for recognition or gain, the need for new experience and the need for action. When his work becomes so routine that little or no imagination is required nor satisfaction realized, then he must satisfy his needs in and through leisure. This requires a re-evaluation of the existing concepts of leisure.[7]

Second, it was assumed by some that men would spend their new leisure time in serving the state, the church, or the family. These optimists thought truth, beauty and virtue would be followed as readily as the false god of entertainment. Edward L. Thorndike said, "I had hoped this to be so, but I fear that the craving for entertainment is deeply rooted and that the lines of least resistance will direct man toward cheerful sociability, free play, sensory stimulation and emotional excitement."[8]

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[6] Norden, *op. cit.*, pp. 15-17.

[7] Charles K. Brightbill, *The Challenge of Leisure* (Englewood Cliffs, New Jersey: Prentice-Hall, 1960), p. 10.

Third, there remains the bright vestiges of the Calvinistic work ethic. Those who worship at the shrine of toil have brought man to believe that he lives to work. Society has brought him to the place where he works to live. Leisure threatens to become the foundation of culture for the secular society.[9] The conflict between ethics and reality produces guilt and frustration and poses a contemporary problem which needs the Church's immediate attention.

II. PURPOSE

In the light of the above facts, the purpose of this dissertation is to establish a sound ethical-theological base for the Church's teachings about and use of leisure in a technological society. Particular interest will be given to Southern Baptists as they seek their future in a leisure-work oriented society. This will involve an investigation of the historical views of leisure and of the leisure problem as it presents itself today, a development of a basic theological statement concerning leisure, and a study of the Church's present attitudes and practices concerning leisure with some constructive recommendations concerning future possibilities.

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[8] Nash, op. cit., pp. 26-27, citing Edward L. Thorndike, "How We Spend Our Time and What We Spend It For."

[9] Brightbill, op. cit., p. 6.

III. DEFINITIONS

Leisure

There is much confusion in the defining of leisure. Leisure is derived from the Greek scholē and the Latin scola and is from the same root word that has given the English world the term school.[10] This gives some insight into the Greek connotation of leisure. Aristotle speaks of leisure as freedom from the necessity of labor. It is a state of being, not tied to the concept of time, in which activity is performed for its own sake or as its own end. Contemplation and philosophy were leisure activities for the Greeks.[11] Sabastian de Grazia and others have adopted the Greek idea of leisure as the basis for their own qualitative definition of leisure.[12]

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[10] Josef Pieper, Leisure: The Basis of Culture (New York: Pantheon Books, 1952), p. 26.

Others, in light of the modern technological society, have given quantitative definitions to leisure. George Soule has defined it as "time not sold; time not to be used at the direction of others; but rather time during which the individual is, or may be, master of his own living."[13] Charles Brightbill, following the same pattern, says,

> Leisure, then, is a block of unoccupied time, spare time, or free time when we are free to rest or do what we choose. Leisure is time beyond that which is required for existence. . . . Leisure is time in which our feelings of compulsion should be minimal.[14]

Robert Lee, in trying to develop a compromise definition, says,

> Leisure, then, is not merely a period of unengaged time. Rather than place the emphasis upon time itself, the focus should be upon the person. Leisure

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[11] Sabastian de Grazia, Of Time, Work, and Leisure (Garden City, New York: Doubleday and Company, 1964), pp. 11-12; and Walter Kerr, The Decline of Pleasure (New York: Simon and Schuster, 1962).

[12] de Grazia, op. cit., pp. 5-6. (The entire book is based on this assumption.)

[13] George Soule, "The Economics of Leisure," The Annals of the American Academy of Political and Social Science, CCCXIII (September, 1957), 17.

[14] Brightbill, op. cit., p. 4.

> depends not only upon available time, but also upon the freedom of the person to use that time.[15]

He feels that he has moved back to a qualitative definition.

Bennett Berger has moved in a slightly different direction. "Leisure," he says, "refers precisely to those activities (or nonactivities) that are most constrained by moral norms."[16] The fact that this occurs most frequently in time not devoted to paid occupations is indicative of a social phenomenon where work has lost its moral content.

Add to the above dilemma the fact that many use leisure, recreation, amusement, fun, pleasure, play, hobby, idleness, and free time all interchangeably and one sees something of the quandary in which the student of leisure finds himself.

Historically, one cannot deny that Sabastian de Grazia is correct. The Greeks gave society the word leisure and, therefore, defined it. The problem lies in the need for a new term or a new definition for the modern phenomenon being experienced in this technological society.

Since the primary task of this investigation is to deal with the modern problem of free time, a more quantitative definition shall be employed. Leisure shall be defined as time free from the more formal duties required for existence and subsistence and pregnant with freedom of choice. Inherent within this definition is a concern for ethical attitudes which determine the individual choices.

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[15] Lee, _op_. _cit_., p. 28.

[16] Bennett Berger, "The Sociology of Leisure: Some Suggestions," _Work and Leisure: A Contemporary Social Problem_, Edwin O. Smigel, editor (New Haven: College and University Press, 1963), p. 29.

Work

Work has also become a diversified term. The Bible refers to the work of God, the work of man, and the work of Christ. The term is used in the business and academic worlds to refer to products of a manufacturing establishment, the toil of the laborer, or the mental activity of a professor. Webster's Third New International Dictionary of the English Language Unabridged lists over a dozen different definitions for the noun, "work."

For clarity, this thesis will adopt the general definition given by William Lillie. Work is "the things that men do 'from ruling empires to hewing wood and drawing water,' generally but not necessarily in order to earn their living."[17] Any other usage of the term will be clarified.

Technological Society

"Technological Society" is the term commonly used to describe the emerging scientifically oriented Western industrialized world. This era is the consequence of improvements in technical processes and the introduction of automation and cybernation. The need for man's muscle power is declining and more emphasis is placed on his mental powers. Phrases such as "post-industrial age," "technological age," or "cybernated era" refer to the same phenomena.

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[17] William Lillie, Studies in New Testament Ethics (Philadelphia: The Westminster Press, 1961), p. 108.

IV. LIMITATIONS

Due to the nature of a thesis, it is an absolute necessity to set limits on materials to be included and those to be excluded. The following limitations have been accepted for this thesis.

First, the fundamental approach of this thesis is general rather than exhaustive or comprehensive. There is little doubt that a complete dissertation could be written on any one chapter or on many of the sub-points. However, the thrust of this thesis is to give a general understanding of the current leisure-time dilemma in light of the Church and its involvement both now and in the future. The aim is to establish a firm theological-ethical foundation for a more thorough investigation of the Church's relationship to leisure time.

Second, the historical survey of the philosophical-theological background must be done in a rather cursory manner. Only key philosophers and theologians are included but these are representative of the historical developmental patterns of thought. This does not mean that study of these men was not done in depth but that space limits detailed reporting.

Third, the study is confined primarily to an investigation of leisure as a philosophical and a sociological concept; however, such a study is impossible without adequate reference to the concept of work. A detailed analysis of work is not feasible and indeed is not necessary because of a complementary thesis by Jerry Warmath on "Toward a Theology of Work in a Technological Society."[18]

Fourth, the Biblical bases for a theology of leisure are numerous. Some possibilities are simply enumerated and brief comments made while those doctrines which are considered the strongest foundation are treated much more extensively.

V. METHODOLOGY AND ORGANIZATION

This thesis evolved through the use of a combination of methodologies from four major fields of endeavor (Philosophy, Theology, Sociology, and Ethics). The first section is historical in scope and philosophical in nature. Historical-philosophical attitudes toward leisure were recorded as background material.

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[18] Jerry Warmath, "Toward a Theology of Work in a Technological Society" (unpublished Doctor's thesis, Southern Baptist Theological Seminary, Louisville, Kentucky, 1967).

The second section was derived through a functional sociological approach. Here religion and society are examined as they interact in the area of leisure. The sources, distribution, and benefits of the new leisure are explored and discussed, and the sociological, psychological, and moral implications are analyzed.

Section three is dedicated to the establishing of a leisure-work rhythm for life. The necessity of both aspects of life is established and the relationships of leisure to play, creativity, worship, education, and government are investigated. The leisure-work celebration of life becomes a real philosophical basis for life.

Employing the methods of systematic theology, a broad-based theology of leisure is formulated in section four. Much is assumed in this section since it is impossible to explore every detail. An attempt is made to pave the way for a more thorough work dealing with a systematic theology of leisure.

Throughout the thesis a basic "sacramental" or "semi-situational" ethical stance is assumed. This is reflected in the theological statements and in the practical applications.

The final section uses the theological statements and the sociological research as a basis for dealing with the present and future practical, everyday problems of the Church. Recommendations, with particular reference to Southern Baptist Churches, are made.

CHAPTER I

A HISTORICAL BACKGROUND OF LEISURE

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Man is and always has been a total being. His thoughts, actions and beliefs, his spiritual, mental and physical capacities interact and are so intertwined that for all practical purposes they are inseparable. Since leisure is a vital part of the total life of man, one would expect and in truth does find that it cannot be cut away from the whole but must be scrutinized and studied in its total context. It is in this total context that a direct relationship is found between man's metaphysical beliefs and his attitudes toward leisure.

Primitive man with his crude, unpolished, aboriginal metaphysical thoughts experienced no sharply drawn line between labor and leisure.[1] It is only when permanent settlements and more sophisticated metaphysical systems began to appear in Mesopotamia, China, Egypt, and India that any real distinction between work and leisure began to evolve. One must admit that there was more to the evolvement than just settlements and beliefs. There was, for example, the societal demand for labor and labor produced wealth which soon was concentrated into the hands of a small minority.[2] Thus, the few experienced leisure and maintained their position through religious beliefs. Egyptian Pharaoh worship is a good illustration of this practice.

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[1] Thomas Woody, "Leisure in the Light of History," *The Annals of the American Academy of Political and Social Science*, CCCXIII (September, 1957), 4.

The privileged few used their leisure for sportive activity and the development and pursuit of intellectual and aesthetic arts. With this type of background the development of a classical society such as Greece was practically inevitable.

I. PRE-CHRISTIAN ATTITUDES TOWARD LEISURE AND WORK

The Greek, Roman, and Hebrew cultures and their attitudes toward leisure and work will be examined in this section. Special emphasis will be given to the teachings of Aristotle and Plato. The Bible will serve as the major source for the Hebrew thought patterns.

The Greek Culture

Leisure can have little meaning unless life offers something more than mere existence. Early in the Greek culture one finds the intellectuals groping for meaning to life and hope for the future, but in this search they also attempted to justify their class structured society. It is not unusual to find all of this in the same package. Aristophanes in The Plutus justifies the class structures and finds meaning for the poverty stricken by establishing the divine need for the poor to furnish the needs of all and to support the gods.[3]

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[2] Ibid.

It is quite obvious that the leisured class was not generally the very rich because they too often fell prey to materialistic desires. Euripides justified the leisure class because they kept law and order and preserved the cities which would otherwise have been destroyed by the rich and the poor.[4] Herodotus recorded that the Thracians believed idleness was the most honorable state and to be a tiller of the ground the most dishonorable. The tradesmen and craftsmen were held in less repute but to live by war and plunder was by far the most glorious life. Herodotus noted that these ideas prevailed throughout Greece.[5]

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[3] Aristophanes, The Plutus (Vol. 1 of The Works of Aristophanes, trans. Benjamin Bickley Rogers. 3 vols.; Cambridge, Massachusetts: Harvard University Press, 1941), pp. 365-467.

[4] Euripides, Suppliants (Vol. 3 of The Works of Euripides, trans. Arthur S. Way. 4 vols.; Cambridge, Massachusetts: Harvard University Press, 1950), p. 519.

[5] Herodotus, The History (Vol. 6 of The Great Books of The Western World, ed. Robert Maynard Hutchins, trans. George Rawlinson. LIV vols.; Chicago: Encyclopaedia Britannica, Inc., 1952), pp. 85, 161.

This engendered much antagonism between the social classes.[6]

None of the espoused philosophies or ideas seemed to meet the needs of the people; it remained for Plato and Aristotle to develop a complete metaphysical system which offered both hope and a philosophy of leisure that was acceptable.

Plato (427?-347 B.C.)

Plato lifted the Greek citizens or leisure class to a favored position before the gods as he raised leisure to the end product of man's earthly strivings. Leisure became an end within itself for the leisure class but free time remained a period of restoration for the working class.[7] Leisure was superior to work. Plato characterizes the philosopher as one trained in liberty and leisure. He writes,

> him we cannot blame because he appears simple and of no account when he has to perform some menial task, such as packing up bed-clothing, or flavoring a sauce or fawning speech.

He characterizes all others as that man

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[6] Thucydides, Peloponnesian War (Vol. 6 of The Great Books), pp. 423, 427-28, 434-38, 458-59, 463-65, 482-83, 502-504, 520, 524-25, 533, 564-93.

[7] Plato, Laws, 653 c-d, cited by Josef Pieper, Leisure: The Basis of Culture (New York: Pantheon Books, 1952), p. 24.

> able to do all this kind of service smartly and neatly, but knows not how to wear his cloak like a gentleman; still less with the music of discourse can he hymn the true life aright which is lived by immortals or men blessed of heaven.[8]

One cannot understand Plato's philosophy of leisure until he understands his cosmology. Plato's cosmology consisted of three worlds: the world of being, the world of becoming, and the world of not being. The world of not being is meaninglessness or chaos while the world of being is the world of unchanging ideas. In between the two is the sense experience of the world of becoming. Any real knowledge of this world is impossible. True knowledge is of the world of being and is attained by recollection. God or the Demi-Urge creates the realm of becoming by bringing together being and not being and placing within it a world soul or animamundi which is the motivator of its endless strife. The world of becoming both imitates and participates in the world of being which is held together by the Good.[9]

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[8] Plato, Theaetetus (Vol. 7 of The Great Books), p. 530.

[9] R. G. Collingwood, The Idea of Nature (Oxford: At the Clarendon Press, 1945), pp. 49-79; Plato, Laws, VII, 820-22; Plato, Republic, VII, 527-31; Eric Rust, "The Greek View of Nature" (Mimeographed class notes for Science and Religion, 1965-66, Southern Baptist Theological Seminary, Louisville), pp. 8-12; Radoslav Tsanoff, The Great Philosophers (New York: Harper and Row, 1953), pp. 44-68.

Man possesses a human soul whose highest part is its rationalistic function. The soul existed before the body and knows the world of Ideas immediately in this anterior condition. However, the encrustation of the body causes this knowledge to be submerged into the unconscious mind [investigator's term, not Plato's]. Rational cognition of the world of Forms or Ideas which exists in the realm of being is reached only through mathematics and philosophy which stimulates reminiscence.[10]

Now one begins to grasp the real significance of leisure for Plato. This was time, freed from all the necessities of life, man could use to escape the world of becoming by contemplation and study. As it has been pointed out above, the Greek word for leisure is scholē. The word school is derived from the same root.[11] The best minds must be encouraged to discipline their lives[12] and to ascend until they arrive at the Good; but when they have ascended, they must come back to the "prisoners in the den, and partake of their labours and honours, whether they are worth having or not."[13] All of society which had made this possible must benefit from the experience.

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[10] Dagobert D. Runes, Dictionary of Philosophy (Totowa, New Jersey: Littlefield, Adams and Company, 1965), pp. 237-38.

[11] Pieper, op. cit., p. 25.

[12] Plato, Laws, VII (Vol. 7 of The Great Books), pp. 722-23.

It should be noted that not all agreed with Plato. Even Antisthenes the Cynic, one of Plato's closest companions, said that hard work was what was good. He found Hercules the human ideal.[14]

Aristotle (384-322 B.C.)

Aristotle's teachings concerning leisure cannot be understood apart from his cosmology and metaphysics. A brief discussion of these will be given and then the central place of leisure in Aristotle's thought will be analyzed.

Cosmology and metaphysics.[15] Aristotle, a student of Plato, reacted to his teacher's doctrine of Ideas. His natural-scientific spirit rebelled against Plato's metaphysical view of the universal ideal forms and principles which he held to be realities existing independently of the natural objects. These universal Ideas signified to

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[13] Plato, Republic (Vol. 7 of The Great Books), p. 390.

[14] Diogenes Laertuis, The Lives and Opinions of Renowned Philosophers, VI, Book I, Chap. 2, cited in Pieper, op. cit., p. 38.

[15] Aristotle, Metaphysics, Book VIII; Collingwood, op. cit., pp. 80-92; Rust, op. cit., pp. 12-15; Tsanoff, op. cit., pp. 69-96.

Aristotle essential qualities, laws, and principles of the world of particular objects of nature. Ideas should not be viewed as substance. Therefore, Aristotle resisted the dualistic trend in the Platonic cosmology.

For Aristotle the world was a combination of matter and form. Form, an unchangeable, positive force, is what determines the shape and inner workings of something. It is the intelligible or national pattern that permeates the whole. Matter is unrealizedness or basic stuff that is patterned but against its own will. Being and becoming meet in the realm of sense perception.

Motion arises as the form forces itself upon matter, but there is always an anangke or backdrag that keeps the matter from reaching its full potential; thus, a cyclic nonevolutionistic pattern arises. Aristotle postulates four causes: the materialistic, the formal, the efficient, and the final.

God is essential to Aristotle's system because he becomes the unmoved mover and as such the unifying and directing principle of the universe. He is pure form. He is the final cause. He is perfection which draws all things toward his perfection. His activity consists in pure thought, that is, thought which has thought for its object. He is the supreme object of all knowledge.

Man's uniqueness is his possession of a rational soul which allows him to comprehend the truth that is hidden in the world of forms and accidents. Thus, the good for man is the actualization or active exercise of the rational faculties in the search for and contemplation of the truth. This alone brings complete happiness because it is the activity of the highest part of man's complex nature. This activity is least dependent upon externals, viz., the intuitive reason, or nous. In contemplation of the first principles of knowledge and being man participates in the pure thought of God.

With this cosmological and metaphysical background, Aristotle moves to scientific investigation and philosophical reasoning as man's best methods of exercising his rational faculties. Thus, leisure (*scholē*) becomes that time which could be devoted exclusively to research and contemplation.

Central place of leisure. For Aristotle leisure becomes the first principle of all things for man.[16] He saw leisure as freedom from the necessity of being occupied. This freedom included freedom from the necessity to labor for life's necessities and freedom from any activity one might find necessary to perform, but would fain be free of.[17]

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[16] Aristotle, *Politics*, VIII, 2, trans. H. Rackham (Cambridge, Massachusetts: Harvard University Press, 1944), pp. 639-41.

Aristotle says in the Nicomachean Ethics:

> . . . for we do business in order that we may have leisure; and carry on war in order that we may have peace. Now the practical virtues are exercised in politics or in warfare; but the pursuits of politics and war seem to be unleisured.[18]

And again in Politics Aristotle writes,

> Also life as a whole is divided into business and leisure, and war and peace, and our actions are aimed some of them at things necessary and useful, others at things noble. . . .[19]

Leisure (scholē) is the positive term; nonleisure (ascholē) which is translated business is the negative term.[20] It was Aristotle's belief that in the best states, citizens must not live a mechanic or a mercantile life nor should they be tillers of the soil. They must be free for leisure which is needed for the development of virtue.[21]

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[17] Sebastian de Grazia, Of Time, Work, and Leisure (Garden City, New York: Doubleday and Company, 1964), p. 12.

[18] Aristotle, The Nicomachean Ethic, X, 7, trans. H. Rackham (Massachusetts: Harvard University Press, 1945), p. 615.

[19] Aristotle, Politics, VII, 13, p. 607.

[20] Mortimer Adler and Robert M. Hutchins (eds.), The Great Ideas Today: Work, Wealth, and Leisure (New York: Encyclopaedia Britannica, Inc., 1965), p. 98.

[21] Aristotle, Politics, VII, 8, p. 575; cf. Aristotle, Politics, III, 2, p. 193; Aristotle, The Nicomachean Ethic, X, 7, p. 617.

Slaves were necessary and slavery was an expedient and just institution.[22] He does say that "if every tool could perform its own work . . . master-craftsmen would have no need of assistants and masters no need of slaves."[23] The leisured class must avoid a life of hardship but must be temperate enough to avoid luxury.[24]

Active leisure. It already has been implied that leisure was not a passive but an active state for Aristotle. He wanted men "to leisure well" (scholazein kalos). He could speak of "leisuring long and hard" and being "tired and worn out from leisuring."[25] Leisure was equated with philosophy which was a speculative science. It is commonly accepted in the modern world that mental activity can produce fatigue as well as physical activity. Therefore, in some sense, Aristotle divided work into two categories: subsistence-work and leisure-work.[26]

Since both leisure and work brought fatigue, play or recreation was necessary as a diversion from both.

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[22] Aristotle, Politics, I, 2, p. 23.

[23] Ibid., I, 2, p. 17.

[24] Ibid., II, 3, p. 103.

[25] Adler, loc. cit.; cf. Aristotle, Politics, VII, 3, p. 551; Johan Huizinga, Homo Ludens (Boston: Beacon Press, 1950), p. 161.

[26] Adler, op. cit., pp. 102-103.

However, play was not leisure just as free time was not leisure. Play and leisure were both something one did in his free time. Aristotle sought to draw a contrast and difference between play or amusement and leisure in the Nicomachean Ethics.[27] He asserted that play served as a means. It was necessary because of the weakness of the flesh. Play performed a therapeutic function. One could not work or "leisure" continuously and therefore must turn aside, from time to time, for relaxation, recuperation, and recreation. But the fact that play was not an end in itself was not the major difference between it and leisure. Play was not serious enough to count as an end of life.[28]

True happiness came only through leisure. The virtuous man was the happy man and virtue came in leisure through exercise of the reason in contemplation of the truth.[29] Aristotle's treatise which began with an attack on Plato's conception of eternal forms existing apart from the world, ends not so far away from the same attitude of contempt for the merely human.[30] The human life reached its highest point in leisure in the activity of a speculative philosopher.

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[27] Aristotle, The Nicomachean Ethic, X, 6, pp. 607-19; X, 8, p. 627.

[28] Adler, op. cit., p. 102.

[29] Thomas Aquinas, Commentary on Nicomachean Ethics, Vol. 2, trans. C. I. Zitzinger (Chicago: Henry Regnery Company, 1964), pp. 912-13.

The Roman Culture

Generally speaking, the Roman philosophers did not adopt the extreme position toward leisure that the Greeks had taken. The Latin word for leisure was otium and its verbal opposite was negotium. Cicero, who was rather typical of most Roman writers, emphasized the balanced otium/negotium life. Otium being, in most cases, for the sake of negotium.[31] Cicero found his leisure in the solitude of the country and at times in doing nothing.[32] Aristotle would not have called this leisure.

Virgil extolled the golden age[33] when leisure was prominent but expresses great remorse for his own period of history because "work has conquered all."[34] For him work was drudgery because it was hard and strenuous but most of all because it was recurrent and repetitive.[35]

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[30] Alasdair MacIntyre, A Short History of Ethics (New York: The Macmillan Company, 1966), pp. 82-83.

[31] Grazia, op. cit., p. 19.

[32] Ibid.; Cicero, "On Oratory," Cicero On Oratory and Orators: With His Letters to Quintus and Brutus, trans. J. S. Watson (London: George Bell and Sons, 1891), Book II, Sec. 6.

[33] Virgil, The Poems of Virgil (Vol. 13 of The Great Books), pp. 14-15, 40-41, 110-11, 267-68.

[34] Ibid., p. 41.

Seneca, the Roman Stoic, seems to have stood practically alone among the Romans as the standard bearer of Aristotelian leisure. For him philosophy was the heart of leisure and only those who took time for leisure really lived. In leisure one was free to be himself. Seneca found a follower in the emperor Julian who declared the life of philosophy, meaning the life of leisure and contemplation, superior to everything else.[36]

It is not surprising that Aristotelian leisure did not take roots in the Roman culture. Roman philosophical stoicism was basically pantheistic and thus did not lend itself to contemplation in the Greek sense. The Romans as a people were much more utilitarian minded. Epictetus felt contemplation and study were only useful if they could be put into action.[37] It is true that much free time was available in the latter part of the history of the empire, but this was used primarily for play and not for leisure in the Greek sense.

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[35] Adler, op. cit., p. 100.

[36] de Grazia, op. cit., pp. 19-22.

[37] Epictetus, Discourses, Vol. 1, trans. W. A. Oldfather (London: William Heinemann, 1927), pp. 313-31.

The Hebrew Culture

"The Bible knows nothing of a 'problem of leisure.'"[38] Work was a way of life and to be idle was sinful folly. The idea that indolence led to poverty and want permeated most of the Hebrew wisdom literature.[39] One standard concordance shows about four hundred and fifty-eight references in the Bible to "work" and its compounds, while only one single reference is made to leisure. There are also ten reference to "idleness."[40] There are, however, several references to rest, meditation and prayer which will be discussed later. God was a worker and had given work to man. Human work, the normal and inevitable lot of all mankind, was the counterpart of divine work.[41]

There is no trace of the Greek stigma for manual labor. Every man was expected to have his proper work to do.[42] Creation was incomplete without the work of both God and man.[43] Toil was honored (Proverbs 10:16). Hard work by the wife (Proverbs 31:15) and by the craftsman (Proverbs 22:29) was praised. The sluggard should look to the ant for his example (Proverbs 6:6-11). Honest toil is blessed by God in the abundance of a good harvest or in the prosperity of a family (Psalms 65).[44]

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[38] Alan Richardson, The Biblical Doctrine of Work (London: SCM Press, 1954), p. 53.

[39] H. Kooy, "Idleness," The Interpreter's Dictionary of The Bible, ed. George Buttrick, Vol. II (Nashville: Abingdon Press, 1962), p. 673; O. A. Piper, "Meaning of Work," Theology Today, XIV (July, 1957), 174; see Proverbs 6:6-11, 13:4; 15:19; 18:9; 19:15, 24; 20:4; 21:25-26; 24:30-34; 26:13-16; 28:19; Ecclesiastes 10:18.

[40] Cameron P. Hall, "Leisure In The New Era," The Church In A Society of Abundance, ed. Arthur E. Walmsley (New York: The Seabury Press, 1963), p. 129.

[41] Jerry Warmath, "Toward A Theology of Work In A Technological Society" (unpublished Doctor's thesis, Southern Baptist Theological Seminary, Louisville, Kentucky, 1967), p. 14.

Man's thoughts of a workless paradise were futile because work was the law of God. An honest week's work was every man's duty.[45] The toil and strain accompanying work was a curse, but the work itself was a blessing. Sin did not make labor necessary but made it less rewarding and subject to frustration and problems.[46]

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[42] Richardson, *op. cit.*, pp. 22-23; William Lillie, *Studies In New Testament Ethics* (Philadelphia: The Westminster Press, 1961), p. 110; Warmath, *op. cit.*, p. 24; C. U. Wolf, "Labor," *Interpreter's Dictionary of The Bible*, III, 52.

[43] Genesis 2:5.

[44] See also Genesis 26:12; 39:5; Exodus 20:9-11; 34:21; Psalms 107:36-37; 127:1; Proverbs 10:4; 21:5; Ecclesiastes 2:24; 5:11.

[45] Alan Richardson, "Work, Labour," *A Theological Workbook of The Bible*, ed. Alan Richardson (London: SCM Press, 1956), p. 286.

[46] *Ibid.*, p. 287; Genesis 2:15; 3:17-19.

Rest

Even though work was vitally important to the Hebrew, there was also a concept of rest. It would be wrong to equate Hebrew rest with the modern idea of leisure, but it does mean to desist from labor with a view to further activity. It was connected with refreshment and given by Jehovah to those who trust in him.[47]

Holy days and religious festivals provided relief from the burden of daily toil. However, in Israel this relief was something of a side effect; worship was the primary motive for rest.[48] The principle day of worship for the Jewish people was the Sabbath.[49] It was to be a joyous day for its celebrants, joyous in appreciation of the privilege of worshipping God (Isaiah 58:13).[50] All work must cease on the Sabbath. Man must rest and worship, a coupling that was not divisible for the Hebrew.[51] The Sabbath becomes the sacramental expression of the self-fulfillment not found in work. Psalm 46:8 may be translated: "Have leisure and know that I am God." The Sabbath was the symbol of the eschatological rest.[52]

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[47] C. F. Evans, "Rest," A Theological Word Book of The Bible, pp. 192-93; Richardson, The Biblical Doctrine of Work, pp. 53-56; Genesis 18:4; Isaiah 62:1.

[48] Lee, op. cit., pp. 127-45; see p. 133 for a list of the various holy days; Richardson, The Biblical Doctrine of Work, pp. 53-56.

[49] Julian Morgenstern, "Sabbath," Interpreter's Dictionary of The Bible, Vol. 4, pp. 135-41. Gives a good summary of the development of the Sabbath observance and its meaning.

[50] Ibid., p. 140.

Work was set in the midst of worship in the fourth commandment. Therefore, one is led to believe that work and rest (worship) should be the rhythm of men's lives. Work was alternated with dynamic rest.[53]

Hebrew games

Although the Old Testament is lacking in a concept of leisure, it is not totally void of direct and indirect references to play.[54] Generally the Hebrews did not approve of Greek or Roman athletics. There is little known about Hebrew games, but they seem to be of a relatively serious character. Rather than athletics, simple and natural amusements and exercises, and trials of wit and wisdom were more to their liking. Some games mentioned or referred to in the Bible include playing with a ball, mimicry, running, archery, sling throwing, stone lifting, high leaping, storytelling, dancing, telling proverbs and riddles and dice throwing.[55]

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[51] Richardson, "Work, Labour," p. 287; Lee, op. cit., p. 129.

[52] Richardson, The Biblical Doctrine of Work, p. 57.

[53] Ibid., pp. 56-58; Warmath, op. cit., p. 18, citing a personal interview with Dr. J. J. Owens, Professor of Old Testament Interpretation, Southern Baptist Theological Seminary, Louisville. Speaking of the fourth commandment he says, "The sense of the commandment seems to be as follows: You may work six days, but you must not work on the seventh day." It is not a commandment to work but a commandment not to work on the Sabbath.

[54] Wilbur Hoover, "Toward A Theology of The Christian and His Use of Leisure Time," Brethren Life, IV (Spring, 1959), 62-63; Exodus 32:6; Judges 16:25-27; I Samuel 18:6; II Samuel 2:14; Job 40:20, 41:5; Psalms 104:26; Isaiah 11:8; Zechariah 8:5: (A little about dancing) Psalm 149:3; 150:4; Ecclesiastes 2:4.

Future Rest

The Hebrew hope for the future was expressed by the prophets. Isaiah saw the Day of Yahweh as bringing utter destruction (Isaiah 51:6), but he hoped for an eschatological transformation of nature. Fountains of water would break forth in the parched land (Isaiah 41:18). It would be a time of economic security and enduring peace. Yet there would be work to do. They would plant vineyards (Isaiah 65:21), beat their swords into ploughshares and their spears into pruning hooks (Isaiah 2:4) and fish in the dead sea (Ezekiel 47:10). The future was not looked upon as a time of continuous rest but a time of meaningful and rewarding work which would be free of toil.

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[55] William Taylor Smith, "Games," The International Standard Bible Encyclopaedia, ed. James Orr, Vol. II (Chicago: The Howard-Severance Company, 1915), pp. 1168-1173; Playing with ball (Isaiah 22:18), Mimicry (Matthew 11:16f.; Luke 7:32), Birds as pets (Job 41:5), Running (II Samuel 1:23, 2:18, 18:23; I Chronicles 12:8; I Kings 1:5, 18:46; Psalms 19:56; Ecclesiastes 9:11; Jeremiah 8:6, 23:10), Archery (I Samuel 20:20, 35-38), Slings (Judges 20:16; I Samuel 17:49), Stone Lifting (Zechariah 12:3), High Leaping (Psalms 18:29), Throwing Dice (Matthew 27:35; Mark 15:24; Luke 23:34; John 19:24), Storytelling (No reference but a common practice in the Middle East), Dancing (Judges 16:25; Job 21:11; Psalms 30:11; Ecclesiastes 3:4), Telling Proverbs (Proverbs, Ecclesiastes, Ecclesiasticus; Genesis 10:9; Judges 8:21; etc.), Telling Riddles (Judges 14:14; I Kings 10:1; II Chronicles 9:1; Numbers 12:8; Psalms 49:4, 78:2; Daniel 5:12; Habakkuk 2:6), Drama (Acts 19:29, 31; I Corinthians 4:9; Drama was disliked by the Jews in Palestine but probably it was encouraged by the Diaspora. Example: Philo).

Conclusions

It would be ridiculous to say that the Hebrews did not have any free time, but it is obvious that such free time was to be spent constructively in worship or additional work. There was a type of rest on the Sabbath, but it had definite utilitarian purposes. It could not be equated with leisure as defined in the introduction. Any time not spent in the above activities was considered wasteful and the person engaged in misusing this time was deemed indolent, slothful, and sinful.

II. ATTITUDES TOWARD LEISURE FROM THE NEW TESTAMENT PERIOD TO THE RENAISSANCE

The basic Christian attitudes toward leisure were established by Christ in the New Testament period, but his teachings were modified extremely in the centuries that followed. This period from the New Testament to the Renaissance will be discussed under four sub-topics: Early Christianity; The Early Church Fathers; Augustine; Thomas Aquinas.

Early Christianity

Early Christianity reflected much of its Hebrew heritage with respect to leisure. Most forms of recreation were condemned as being too commercialized, too professional or too corrupt.[56] Paul even stated that "bodily exercise profiteth little."[57] The early Christians had one thing uppermost in their minds: to spread the Gospel.

Work, although not deified, was still very important and there was no trace of the Greek contempt for manual labor. Jesus himself was a carpenter, thus putting his stamp of approval on work.[58] Paul was a tentmaker and continued to apply his craft throughout his ministry.[59] "In Christ" work ceased to be under the curse of toil and became a glad and free service. The man "in Christ" became creative and shared in the creative activity of God and saw that it was good.[60]

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[56] Davis Bowen, "A History of The Church Recreation Department and Its Ministry To The Churches of The Southern Baptist Convention, 1929-1966" (unpublished Master's thesis, Southeastern Baptist Theological Seminary, Wake Forest, 1967).

[57] I Timothy 4:8.

[58] Richardson, "Work, Labour," p. 286.

[59] Acts 18:3.

Idleness was still reproved. Paul in the epistle to the Thessalonians says, "If any one will not work, let him not eat."[61] The offender was to be shunned and if necessary disciplined. However, he was still to be considered a brother and all was to be done in love.[62]

Work was still not the whole of life, for even as their ancestors they too found worship central to their very being. The Sabbath was still observed by most Jewish Christians and the setting aside of Sunday for worship and fellowship became vitally important to the congregations. These were periods of rest, but they were related to worship. Again the connection between rest and worship is quite evident.[63]

Jesus turned the people's hopes toward God and the future. His eschatological words indicated that the new world to come would involve a life similar to that lived by the angels. Work would not be done in order to earn a living, but man would find personal satisfaction through the serving and loving of God and his fellow man. But until that time man was to continue his earthly existence with his main purpose as loving his neighbor and worshipping God but also maintaining his earthly existence through manual labor.[64]

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[60] Richardson, "Work, Labour," p. 287.

[61] II Thessalonians 3:10.

[62] Everett Frame, _A Critical and Exegetical Commentary on The Epistles of St. Paul to The Thessalonians_ (in _The International Critical Commentary_. New York: Charles Scribner's Sons, 1912), pp. 297-310.

[63] Evans, _op. cit._, pp. 192-93; Richardson, "Work, Labour," p. 286.

Jesus' own personal life conveyed an attempt on his part to establish a rhythm between work and rest. It was, however, more of a rhythm between work and a private or more intimate devotional life since he usually chose to use his leisure time in prayer and meditation. He often made retreats either alone or with his disciples in order to refresh himself spiritually and physically.[65]

Luke 10:38-42 becomes an interesting passage with respect to leisure. Here Jesus commends Mary for not being distracted by the menial tasks but for choosing "the good portion, which shall not be taken away from her," the teachings of her Lord.

The following conclusions summarize Jesus' attitude toward leisure:

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[64] Matthew 22:30; 25:40; Mark 12:25; Luke 17:27; I Corinthians 15:58; Revelation 14:13; Lillie, op. cit., p. 115.

[65] Matthew 14:13, 17:1; Mark 6:31; Luke 9:28.

1. He felt that manual labor was ordained by God but he found it necessary to leave his carpenter's shop in order to carry out his ordained spiritual work.
2. He made his leisure time meaningful time through prayer, meditation and fellowship.
3. He found, even in his heavy schedule, some rhythm between rest or leisure and work.

The Early Church Fathers

The early Church Fathers expressed mixed emotions concerning leisure. Eventually these concerns led to asceticism. One feels the conflict in the minds of some, especially Clement of Alexandria, between the Greek and the Hebrew attitudes and philosophies.

Clement of Alexandria's purpose was to make the Gospel relevant to the intellectuals of Alexandria and in doing so he was the first to bring Greek philosophy into Christian thought with such skill and determination.[66] He felt that the best in Greek philosophy was inspired by the Holy Spirit just as was the Bible.[67] A combination of the

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[66] J. E. L. Oulton and Henry Chadwick, Alexandrian Christianity (London: SCM Press, Ltd., 1959), pp. 18-19.

[67] Clement of Alexandria, Stromata, VI, 5.

Greek and Hebrew attitudes toward leisure brought a hatred for idleness, a praise of education, and a long list of prohibitions that led toward asceticism.[68] Although Clement of Alexandria did not approve the dualistic idea that matter was evil, he brought sufficient ascetic ideas into his interpretation of the New Testament to lay a firm foundation for the development of Christian asceticism and monasticism.[69]

The Church Fathers generally felt that if one wanted to save the world, one's free time must be spent in saving himself from the world.[70] Thus, a rejection of the world was basic to their thought. The Church Fathers' (this was especially true of Tertullian and Jerome) attitudes toward the use of leisure time was directly connected with their view of sex. The natural sexual desire was evil and had to be subdued. Tertullian praised virginity and claimed that all of the apostles except Peter were virgins; he praised virginity as higher spiritually than marriage.[71] Jerome represented the climax of the cult of virginity in his attacks against Helvidius, Jovinian, and Vigilantius.[72] Such views practically led to the complete denial of the social use of leisure because it might arouse sexual desires. The martyrdom of virginity was substituted for physical martyrdom.[73] Tertullian's Montanist eschatology came through loud and clear.

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[68] Clement of Alexandria, Paedagogus (Complete work directed toward this.)

[69] Clement of Alexandria, Stromata, IV, 26; Oulton and Chadwick, op. cit., p. 35; John E. Steely, "Gnosis: The Doctrine of Christian Perfection in the Writings of Clement of Alexandria" (unpublished Doctor's thesis, The Southern Baptist Theological Seminary, Louisville, Kentucky, 1954), p. 159.

[70] L. Bouyer, "Asceticism in the Patristic Period," Christian Asceticism and Modern Man, ed. Walter Mitchell (New York: Philosophical Library, 1955), p. 24.

It would be misleading to leave the impression that the positions of Origen, Clement of Alexandria, Tertullian, and Jerome were the only attitudes of their day. To the opposite extreme were the Carpocratians who believed that those who "overcome the world" through Christ were free to practice anything that they desired. Thus, leisure for them became an opportunity for licentious living. Some even argued that in order to avoid reincarnation, the soul must experience literally everything. There is little indication that this view was widespread.[74]

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[71] Tertullian, On Monogomy, VIII.

[72] D. S. Bailey, The Man-Woman Relation in Christian Thought (London: Longmans, 1959), pp. 27-28.

[73] Henry Chadwick, Western Asceticism (London: SCM Press, 1958), p. 16; Tertullian compared the jail cell to the cell of the Egyptian monk. Exhortation To The Martyrs.

[74] Oulton and Chadwick, op. cit., pp. 24-25.

Again it is quite apparent that metaphysical positions determine one's view of leisure. For example, Tertullian's view of God as a legalistic judge led him to a legalistic and ascetic view of leisure. He, along with others, condemned pleasures derived from music, games, and play. From the very beginning Christianity seems to have been haunted by a Manichean type of dualism.[75] The Church Fathers were misled through a defective doctrine of Creation and a defective view of science. The very forces they fought came to shape their own thinking.

The Church Fathers also expressed a positive and creative view of work. Labor was no longer degrading or servile as the Greeks had proclaimed, but it became the means to attain perfection or to realize the Kingdom of God on earth. The fruits of labor belonged to all and therefore there was a duty to give alms to the poor.[76] There is almost a "salvation by works gospel" presented by some of the Fathers.

Augustine (354-430 A.D.)

In Augustine the ancient church reached its highest religious attainment since apostolic times. He was the father of much that was most characteristic of mediaeval Roman Catholicism. He was the spiritual ancestor of much of the Reformation. This was as true in the area of work and leisure as it was in ecclesiology and soteriology.

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[75] Hoover, op. cit., p. 64.

[76] Igino Giordani, The Social Message of The Early Church Fathers (Paterson, New Jersey: St. Anthony Guild Press, 1944), p. 283.

Augustine developed a doctrine of work which was more complete and comprehensive than any that had preceded him. For him there was a difference between work and labor. Work, as the activity of man in Paradise before his primal sin, was not laborious, but filled with the repose of the blessed life.[77] However, with Adam's sin the order of creation was upset; peace was lost and toil took its place.[78] Man was forced to labor by the sweat of his brow and could no longer enjoy the work that had been "not only free from labor but endowed with delight of soul."[79] For man, work and repose became diametrically opposite states: one irreducibly toilsome, the other inactivity.

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[77] Augustine, De Genesi Contra Manichaeos, ii, 11, 15, Patrologiae Cursus Completus Series Latina, Vol. 34 Augustinus, Vol. 3-1, pp. 204-205.

[78] Augustine, The City of God, XIX, 13.1, Basic Writings of Saint Augustine, ed. Whitney J. Oates, Vol. 2 (New York: Random House, 1948), p. 488.

[79] Augustine, "Opus Imperfectum Contra Julianum," as cited in Robert A. Markus, "Work and Worker in Early Christianity," Work: Christian Thought and Practice, ed. John M. Todd (London: Darton, Longman and Todd, 1960), p. 23.

Augustine always found God as the pattern for all of life and he noted that God's work could not be called laborious.[80] God was not constrained in his work by material which had to be the medium of accomplishment but was wholly free for creative spontaneity.[81] God's work, like child's play, was effortless and creative. The gulf between the fun of play and the seriousness of work was closed. For God work and rest, or leisure, were one.[82] God worked without ceasing from rest; he was always at work and yet always at rest.[83]

"But in man's work on earth there (was), alas, a deep cleavage between work and play, labour and leisure, striving and rest."[84] Man must labor because he was mortal, frail, weak and in an earthly vessel.[85] However, this labor was not entirely evil because it became a discipline which moved man toward maturity. "From the primal state of innocence, through the growing-pains of the restoration to wholeness, to the final achievement of mature manhood, the dignity of work (was) man's privilege."[86] Even in labor man could lend his skill and ministry to God the creator.[87] Man brought his rational powers and voluntary activity to the natural order as it was constituted by God in order to exploit, preserve and enhance that order to the glory of God.[88] Human work was filled with excellence and dignity.

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[80] Augustine, "De Genesi ad Litteram," iv, 8:15, Patrologiae Cursus Completus Series Latina, Vol. 34, pp. 301-302.

[81] Augustine, "De Genesi Contra Manichaeos," i, 6, 10, p. 178.

[82] Markus, *op. cit.*, p. 23.

[83] Augustine, *Expositions On The Book Of Psalms*, xciii, 1, *Nicene And Post-Nicene Fathers*: First Series, ed. Philip Schaff (Grand Rapids: Wm. B. Eerdmans, 1956), VIII, 456. (Hereafter *Nicene And Post-Nicene Fathers* will be noted NPNF.)

[84] Markus, *loc. cit.*

[85] Augustine, "Sermon," LXIX, 1, *Sermons on Selected Lessons of The New Testament*, trans. R. G. Macmullen (Oxford: John Henry Parker, 1845), II, 505.

It already has been pointed out that for God work and rest were the same. Therefore, Augustine assumed that for the Christian the revelation of grace brought a new meaning to both rest and work. The setting aside of the Sabbath as a day of rest was no longer imposed upon the faithful. "For he who does whatever good work he does in the hope of the future rest is already observing the everlasting Sabbath in that grace."[89] Augustine established an active leisure based on the tranquility of action in Christ. Through this active rest love became the transcending power of one's life and one experienced the eternal Sabbath or the heavenly existence on earth.[90]

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[86] Markus, op. cit., p. 25.

[87] Augustine, "De Genesi ad Litteram," ix, 16.29, pp. 404-405.

[88] Ibid., viii, 8.17, p. 379.

[89] Ibid., iv, 13.24, p. 305.

Augustine's activistic, "good works" leisure, although grounded in his doctrine of work, may have had several other conditioning elements. Augustine believed that man could not earn his salvation in any way nor could he claim any virtue for himself. Man was absolutely dependent upon God's grace.[91] Even grace without the added gift of perseverance was not sufficient.[92] Persistent good works, although not a means to salvation, could have offered him some sense of security.

Augustine believed that pride was the essence of Adam's fall;[93] the consequence was the loss of good.[94] The soul died, since it was forsaken by God through the withdrawal of his grace.[95] The body, no longer controlled by reason, came under the control of "concupiscence," the worst and most characteristic manifestation of which was lust.[96] Since concupiscence was so closely connected with sex and sex was so closely connected to social activities and leisure time, it became a rather natural reaction for Augustine to spurn social life and adhere to and promote ascetic life. "Good works" must fill all leisure time in order for man to escape the natural desires of his body. This also reflected Augustine's reaction to his sordid life before his conversion experience.

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[90] Augustine, "Epistolae," lv, 9.17, as cited in Markus, *op*. *cit*., p. 24.

[91] Augustine, "Enchiridion," cvii, NPNF, Vol. 3, pp. 271-72.

[92] Augustine, "Gift of Perseverance," l, as cited in Williston Walker, *A History of The Christian Church*, rev. ed. (New York: Charles Scribner's Sons, 1959), p. 165.

[93] Augustine, "Nature and Grace," xxxiii, Oates, *op*. *cit*., I, pp. 542-43.

[94] Augustine, "Enchiridion," ii, p. 237.

For Augustine, much of his own leisure time was spent in contemplation, meditation and study. One hesitates to make an absolute claim since it could not be documented, but one wonders just how much of Plato's concept of leisure is present in Augustine's thought. It is common knowledge that he was profoundly influenced by the writings of Plato. Although Augustine preached a gospel for all men and the ability of all to receive God's revelation, it might also be noted that he established monastaries and proclaimed the ascetic life superior to marriage. Is this a return of the Greek Leisure class? Whether or not it is intentional, one cannot say, but the monastic movement which dominated the middle ages was quite similar to the Greek leisure class as expressed by Plato.

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[95] Augustine, The City of God, xiii, 2, pp. 210-11.

[96] Ibid., xiv, 15, pp. 260-62.

Thomas Aquinas (1225-1274 A.D.)

The period between Augustine and Aquinas is commonly known as the intellectual twilight of the Dark Ages. The direct knowledge of Greek philosophy lapsed into obscurity. Generally speaking, monasticism held the day and the teachings of Augustine were the general patterns of theology. The example of the hard working monks gave dignity to work among all men. Leisure time was too often equated to idleness and thus forbidden; however, there was a host of holidays and holy days that gave man time to recuperate for his work.

The thirteenth century was the century of Aristotle's victory in Catholic Europe, and Thomas Aquinas was the person most responsible for this victory. His works were a masterful attempt at reconciling Aristotelian philosophy with the Christian faith. Along with the Christianizing of Aristotle's metaphysics came a similar treatment of his teachings concerning leisure (in the Greek sense of the term). Much of what Aquinas had to say about leisure and work was summarized in his exposition on the active and contemplative lives. Although he does not use the term leisure, his constant references to Aristotle's works where leisure is used leaves no doubts that he equates Aristotle's leisure with his contemplative life.

Types of Life

Since some men were especially intent on external actions and others were especially intent on contemplation of the truth, it seemed fitting to Aquinas that man's life should be divided into the active and contemplative. These two lives were adequately signified by the two wives of Jacob. Leah lived the active life, while Rachel lived the contemplative life. Another example was the two hostesses of the Lord: contemplative Mary and active Martha. A life of pleasure was not even considered because it was the life of a beast and not a man. Therefore, this twofold division seemed adequate to Aquinas.[97]

The Contemplative Life

Aquinas insisted that the contemplative life was not sheer intellectual adventure but that it involved will and appetites, love and attachment. To contemplate the truth was an act of the will and any individual seeking such an experience was led by pertinent appetitive forces to love the work of contemplation.[98] The moral virtues prepared the soul for contemplation but only the intellect could ponder the truth.[99]

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[97] Thomas Aquinas, Summa Theologica, Part II, Second Part, Q. CLXXIX, The Summa Theologica of St. Thomas Aquinas, trans. Fathers of the English Dominican Province (London: Burns, Oates and Washbourne, Ltd., 1934), Vol. XIV, pp. 98-101.

Contemplation considered God; it fixed its gaze upon the supreme intelligible Truth. The perfect beatific vision could not be experienced this side of heaven, but an imperfect contemplation could be achieved. The process moved in a fixed order. (1) The disposing moral virtues were employed. (2) The preparatory acts of attention, study, and reasoning were pursued. (3) Divine effects, that is, creatures which manifest God, were contemplated. (4) The divine truth itself was contemplated.[100]

True contemplation must be continuous and uninterrupted by earthly problems and tasks. When so pursued, the spiritual delight of the contemplative life surpassed all other human joys.[101]

The Active Life

The active life consisted of works rather than contemplation. It was to this realm that the moral virtues belonged. Prudence was particularly pertinent to the active life.[102]

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[98] Ibid., Q. CLXXX, a. 1, pp. 102-104.

[99] Ibid., Q. CLXXX, a. 2, pp. 104-106.

[100] Ibid., Q. CLXXX, a. 3-4, pp. 106-12.

[101] Ibid., Q. CLXXX, a. 7-8, pp. 118-23.

The life of external action was limited to this earthly existence. If there was any external action in heaven, it would have contemplation as its aim and end.[103]

Active and Contemplative Lives Compared

The contemplative life was far superior to the active life. However, what was in itself more excellent may not have been the choice or even the option of every individual because of the circumstances of earthly existence. Mary chose the best part, but this does not mean that Martha chose an unnecessary part. The order of human existence demanded that both contemplative and active lives must be present.[104]

The contemplative life was more meritorious because it was concerned with God. However, it may be that some merited more by their works than another merited by his contemplation. The active life might hinder contemplation through distraction, but it could contribute to the quelling of internal passions which distracted and hampered the concentration of the soul.[105]

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[102] *Ibid.*, Q. CLXXXI, a. 1-2, pp. 124-28.

[103] *Ibid.*, Q. CLXXXI, a. 4, pp. 129-31.

[104] *Ibid.*, Q. CLXXXII, a. 1, pp. 132-35.

The active life preceded the contemplative life and was necessary to salvation. One may enter heaven without having experienced the contemplative life, but he most assuredly could not enter if he neglected to do all he should in the active life.[106]

It takes very little imagination to see the very close resemblance between Aquinas' contemplative life and Aristotle's leisure class. Aquinas reached this stage of his philosophical theology as a logical progression from his basic assumption that reason was man's most distinctive capacity and that the perfect direction of one's life by reason was the true life of excellence.[107] The certainty of God's existence could only be reached through the cosmological arguments which were masterfully presented by Aquinas.[108] It can be concluded that Aquinas' cosmology and metaphysical stance had direct implications for his view of leisure and use of time.

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[105] *Ibid*., Q. CLXXXII, a. 2-3, pp. 135-39.

[106] *Ibid*., Q. CLXXXII, a. 4, pp. 140-42.

[107] Radoslav A. Tsanoff, *The Moral Ideals of Our Civilization* (New York: E. P. Dutton and Company, 1942), p. 68.

[108] Thomas Aquinas, *op. cit*., Part I, Q. II, a. 3, Vol. 1, pp. 24-27. For a discussion of these five arguments see John Hick, *The Existence of God* (New York: The Macmillan Company, 1964), pp. 30-32, 80-92.

For Aquinas man's highest good was the vision and enjoyment of God. Man was originally created with a superadded gift which enabled him to seek this highest good, but this gift was lost through sin.[109] Aquinas saw a connection between sexual desire, especially the elements of irrationality and "shame" attached to it, and original sin.[110] Thus, his view of sin and in turn his view of sex also helped determine his view of leisure. Any use of leisure time which could possibly give rise to sexual instincts, or even allow the mind to be idle and therefore subject to idle thoughts, was to be avoided. This led Aquinas to proclaim monasticism the highest type of life.[111]

Although salvation came only through the unmerited grace of God, once redeemed, good works were essential. Every redeemed man could do works of superogation and add his mite to the treasury of the superabundant merits of

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[109] Walker, op. cit., p. 246.

[110] Thomas Aquinas, op. cit., Part III, Q. XLI, a. 3. For a discussion of Aquinas' view of sex see Nolan P. Howington, "The Historic Attitude of The Christian Churches Concerning Marriage, Divorce, and Remarriage" (unpublished Doctor's thesis, The Southern Baptist Theological Seminary, Louisville, 1948), pp. 135ff.

[111] Walker, op. cit., p. 247.

Christ and the saints. There was here a debt-credit system which spurred men on to monasticism and chaste living.[112] There was an unwholesome view of marriage and a superficial view of life.

The reactions among the laity were mixed. Some clung to the intemperate observance of strict sobriety, humility, chastity, and the monastic virtues.[113] However, others reacted negatively to the institution of the indulgence system (classically interpreted by Aquinas) and took this as opportunity for sinful living which could easily be atoned for through the purchase of indulgences.[114] All of these rather mixed views of leisure and use of time set at least part of the stage for the Reformation and the new views of Luther and Calvin.

III. THE REFORMATION AND A WORK-ORIENTED SOCIETY

The Reformation brought an end to the monastic domination of life and paved the way for a new work-oriented society based on the teachings of the Calvinists. The two crucial figures in the Reformation were Martin Luther and John Calvin; the views of these men concerning leisure will be discussed and the consequential development of Calvinism and Puritanism will be analyzed.

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[112] Ibid.

[113] Tsanoff, The Moral Ideals, p. 70.

[114] Walker, op. cit., pp. 249-50.

Martin Luther (1483-1546 A.D.)

Ernst Troeltsch made it quite clear that Luther's protest against Rome was theological to the core but very definitely had its socio-ethical implications.[115] This is true of Luther's whole life. He lived his theology and one cannot understand one phase of his life and thought without examining or at least taking into consideration his doctrinal beliefs. Luther's ideas concerning leisure time, although he does not use the term, were intrinsically intertwined with his doctrines of call or vocation, God, and sin.

Luther reached vehemently to the dichotomy between the sacred life of the monks and the secular life of the laity. Because Luther felt that God's grace was not a benefice sacerdotally controlled and dispensed, he replaced the idea of vocatio with a new term, Beruf (calling).[116] Henlee Barnette points out that Luther tended "to equate divine calling with everyday work" as he broadened the scope of God's calling to include all stations and tasks occupied by man (if these were honorable positions or tasks).[117] It should be pointed out that even though a new dignity was given to worldly activity,[118] Luther's system was rigid and inflexible,[119] a fact that will be of interest later.

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[115] Ernest Troeltsch, The Social Teachings of The Christian Churches, trans. Olive Wyon (New York: Harper and Brothers, 1960), Vol. II, pp. 465-67.

[116] See Karl Holl, "The History of the Word Vocation (Beruf)," trans. Heber F. Peacock, Review and Expositor, LV (April, 1958), 126-54.

Luther's doctrine of vocation was the first definite break with the Greek idea of the leisure class and the working class. Augustine and Aquinas had perpetuated these classes in their own way, but Luther extended equality before God to both classes through his doctrine of calling or vocation. This had tremendous implications for leisure, although it is not evident that Luther saw these. If all of life was sacred, then man's free time could be used creatively to the glory of God. Not just contemplation but every honorable activity could be dedicated to the Lord. The roots of secular theology were present, but Luther shied away from these logical conclusions.

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[117] Henlee Barnette, Christian Calling And Vocation (Grand Rapids: Baker Book House, 1965), p. 45; cf. Grazia, op. cit., p. 41; Tsanoff, The Moral Ideals, pp. 107-108.

[118] P. S. Watson, "Luther's Doctrine of Vocation," Scottish Journal of Theology, II (December, 1949), 36; Luther, "An Open Letter to the Christian Nobility," Three Treatises, trans. C. M. Jacobs (Philadelphia: The Muhlenberg Press, 1943), p. 16; Barnette, op. cit., p. 44; and Max Weber, The Protestant Ethic And The Spirit of Capitalism, trans. Talcott Parsons (New York: Charles Scribner's Sons, 1958), p. 81.

[119] Luther, "Galatians," Luther's Works, XXVII (St. Louis: Concordia Publishing House, 1964), p. 119; Luther, "Sermon On John 21:19-24," The Precious and Sacred Writings of Martin Luther, ed. John Lenker (Minneapolis: Lutherans in All Lands Company, 1907), Vol. X, pp. 244, 247-48; Luther, "Table Talk," 7049, What Luther Says, ed. Edward M. Plass (St. Louis: Concordia Publishing House, 1964), Vol. III, p. 1322.

Again one must look to Luther's doctrinal foundations to understand why he could not pursue the logical completion of his doctrine of vocation. His doctrine of sin, permeated with his ethic of sex,[120] led to a faulty view of life and marriage[121] and an unhealthy view of man's ability to use his free time. These strong theological beliefs made it impossible for Luther to pursue the secularization of life to its end result. Sublimation of natural desire was too important to risk the intelligent use of free time. Thus, work (ordained by God) was to be pursued with all vigor. It can be said of Luther that he found time to drink with his friends and to discuss theology[122] but he evidently could not or did not see the need to sanctify leisure time.

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[120] Roland Bainton, What Christianity Says About Sex, Love and Marriage (New York: Association Press, 1957), p. 77; William Graham Cole, Sex in Christianity and Psychoanalysis (New York: Oxford University Press, 1955), p. 106; Julius Kostlin, The Theology of Luther, trans. Charles E. Hay (Philadelphia: Lutheran Publication Society, 1897), Vol. II, pp. 339-40; Reinhold Niebuhr, The Nature and Destiny of Man, Vol. I (New York: Charles Scribner's Sons, 1953), p. 232.

[121] Luther, "Genesis," Luther's Works, Vol. I, pp. 117-18; Luther, Werke: Kritische Gesamtausgabe (Weimar: Bohlau, 1883), Vol. XLII, p. 126, cited in Plass, op. cit., Vol. I, p. 130; cf. Bainton, op. cit., p. 78; Helmut Thielicke, The Ethics of Sex (New York: Harper and Row, 1964), pp. 122-23.

John Calvin (1509-1564 A.D.)

Calvin, moving in the same direction as Luther to break down the double standard of work, "employed the term vocatio to refer to election and to one's station and task in the world." One's station was appointed by God and acceptance of this call of God would bring harmony and order to man's life and to society.[123] Calvin saw life's labor as honorable and a direct participation in the work of God. "Calvin thus confers to human work a spiritual dignity and value which it never had before."[124]

Calvin's view of vocation was more progressive and dynamic than Luther's view. Luther seemed to advocate a closed class system, but Calvin found room for change in one's occupation. Indeed, it would be sinful not to change if one could better serve his Lord in the new position. "Hence, there is an activism in Calvin's view of calling."[125] Luther taught that a man should serve God _in_ his vocation, but Calvin proclaimed that man should serve God _through_ his vocation.[126]

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[122] Roland Bainton, Here I Stand (New York: Abingdon Press, 1950), pp. 295-98.

[123] Barnette, op. cit., p. 45; John Calvin, Institutes of The Christian Religion, 2 Vols., trans. Ford Lewis Battles, ed. John T. McNeill (Philadelphia: The Westminster Press, 1960), Book III, Chapter X, Section 6, p. 724.

[124] Andre Bieler, The Social Humanism of Calvin (Richmond, Virginia: John Knox Press, 1964), p. 47.

Calvin's doctrine of vocation was destined to have a great effect upon the future secularization of the Gospel and upon the use of leisure time. The use and acceptance of leisure time seems to fluctuate from this time forward with the rise and fall of the secularization of the Gospel and the life of man. Calvin makes a definite, though gradual, shift toward a more secularized Gospel. His attitudes toward sex, which have been shown to be pertinent to attitudes concerning leisure time, were a little more liberalized. Marriage was looked upon as a divine institution for both procreation[127] and fellowship.[128] The wife was no longer a baby factory or an instrument for sexual gratification, but a part of one's very self.[129] This apparent attempt to return to the early Hebrew-Christian view of man brought a new affirmation of life and a Christian humanistic optimism regarding man's possibilities with God's help. Christ had been truly human, entirely free, and yet entirely subject to God. The new man in Christ was to emulate the Master.[130]

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[125] Barnette, _loc_. _cit_.

[126] Weber, _op_. _cit_., p. 215.

[127] John T. McNeill (ed.), _On The Christian Faith: Selections From The Institutes, Commentaries, and Tracts: John Calvin_ (The Library of Liberal Arts. Indianapolis: Bobbs-Merrill Company, 1957), p. 133.

[128] _Institutes_, II, VIII, 41; Derrick Bailey, _Sexual Ethics in Christian Thought_ (New York: Harper and Brothers, 1959), p. 173.

As the new being sought to be truly human he was directed by the Holy Spirit to relationships with his neighbor. Man could be truly human only in relation to other men. This was expressed in marriage, the family community, and in the economic life. The new life was made possible in the communion of the Church. The Church, through which men could rediscover an image of restored social life, was the nucleus which served to prime the social restoration of humanness. Thus, the social humanism or "social personalism" of Calvin sought to restore persons to humanness and to restore society in its forms of existence.[131] The Church should be continually engaged in the political order by setting up a Christian community and engaging in political action. The Church should be the leaven in all social and economic life.[132]

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[129] Joseph Haroutunian and Louise Pettibone Smith, Calvin: Commentaries, Vol. XXII of The Library of Christian Classics (London: SCM Press, 1958), p. 357; Cole, op. cit., p. 120.

[130] Bieler, op. cit., pp. 9-16.

[131] Ibid., pp. 16-22, 27-28.

With this secularized approach to life Calvin moved toward a more realistic attitude toward leisure through the moderate use of all time.[133] Calvin adopted the ideal of moderation for his own Christian life after a thorough study of the life, ministry, and teachings of Jesus Christ.[134] He proclaimed that "all who are earnestly desirous to pursue their calling will be careful to maintain this moderation."[135] In fact, Calvin became so dogmatic about moderation one would think he had adopted Aristotle's "Golden Mean."

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[132] Ibid., pp. 22-26.

[133] Too often Calvin's critics have looked upon the official measures of the Genevan city council and consistory as typical of a Puritanical state and immediately drawn the conclusion that the iconoclastic Puritanism of Cromwell and the witch-burning Puritanism of the New Englanders were direct descendants of Calvin's own system. The hate for this later Puritanism is then projected to Calvin. However, it can be shown that Calvin's character should not be painted exclusively in sombre hues. It is false to assume that the everyday events and political maneuvers of Geneva reflect the true Calvin. Some of the suppressive measures did not meet with Calvin's approval and in some cases were definitely opposed. See Simon J. De Vries, "Calvin's Attitude Toward Art and Amusements," Calvin Forum, XVII (January, 1952), 104-105.

[134] H. Jackson Forstman, Work and Spirit: Calvin's Doctrine of Biblical Authority (Stanford, California: Stanford University Press, 1962), p. 116.

[135] Calvin's Commentaries, John, 4. 1.

Calvin applied this rule of moderation to Biblical interpretation,[136] judging,[137] discipline,[138] and to all of life including the area of amusements. God created food both for necessity and for delight and good cheer, clothing both for necessity and comeliness, nature for beauty and pleasantness of odor, wine for drink and gladdening of the heart.[139]

> Away then, with that inhuman philosophy which, while conceding only a necessary use of creatures, not only malignantly deprives us of the lawful fruit of God's beneficence but cannot be practiced unless it robs a man of all his senses and degrades him to a block.[140]

In his development of the doctrine of Christian liberty, Calvin arrived at three spheres of life that seem to be concentric.[141] The first was the inner sphere or the court of religion which was controlled by the Church.[142] The second or the outer sphere was the court of civic duties under the auspices of the state.[143] The third sphere was the external court or the court of conscience which was free of Church or state control.[144] Calvin called this the realm of the adiaphora or indifferent things. He established this third area not because there were no God given laws concerning it nor that religion and morality had nothing to do with it, but because he believed that this sphere ought to be free of Church and state control. It should be made clear that these were not just insignificant matters for he included such things as architecture, music, technical learning, festivities, everyday food and clothing. Calvin went on to say that the knowledge of this freedom was a necessity.[145] He said, "We should use God's gifts for the purpose for which he gave them to us, with no scruple of conscience, no trouble of mind."[146] In the section of The Institutes on "How We Must Use The Present Life And Its Helps,"[147] Calvin made it quite clear that he considered any compulsion exercised by the Church in regard to indifferent things out of harmony with Scripture.[148]

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[136] Forstman, op. cit., p. 117.

[137] Calvin's Commentaries, Matthew, 7. 1.

[138] Institutes, 4. 12. 8-13.

[139] Ibid., 3. 10. 2-3.

[140] Ibid., 3. 10. 3-4; John Calvin, The Mystery of Godliness (Grand Rapids: Eerdmans, 1950), p. 162.

[141] Institutes, 3. 19; cf. H. J. Van Andel, "Calvin, The Champion of Liberty and Authority," Calvin Forum, XVII (October, 1951), 34-38; Francois Wendel, Calvin, trans. Philip Mairet (London: Collins, 1963), pp. 204-206.

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[142] Institutes, 3. 19. 2-3.

[143] Ibid., 3. 19. 4-6.

[144] Ibid., 3. 19. 7-9.

[145] Ibid., 3. 19. 7.

[146] Ibid., 3. 19. 8.

[147] Ibid., 3. 10.

Calvin, contrary to popular belief, found a place for art in the life of a Christian. He wanted an art that was secularized but not pagan, not religious but not irreligious, but like all human things, dedicated to the honor of God.[149]

Calvin opposed dancing[150] and gambling,[151] but he left room for the indifferent use of playing cards[152] and banquets.[153] It is true that he opposed the singing of obscene songs, but he highly approved of songs which glorified God.[154] He opposed some aspects of the theatre but even approved the use of the theatre at times.[155] Calvin was not opposed to the use of leisure time for drinking wine and having fellowship if it was done in moderation.[156]

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[148] Ibid., 3. 10. 1.

[149] Mary P. Ramsay, Calvin and Art, Considered in Relation to Scotland (Edinburgh: Moray Press, 1938), p. 26; Abraham Kuyper, Lectures on Calvinism (Grand Rapids: Eerdmans Publishing Company, 1931), pp. 142-70.

[150] Ford Lewis Battles, "Against Luxury and License in Geneva," Interpretation, XIX (April, 1965), 200-201; Calvin's Commentaries, Psalms, 1. 496.

[151] Ioannis Calvini: Opera quae supersunt omnia (Corpus Reformatorum, 29-87, Calvini opera, Vols. 1-59), ed. G. Baum, E. Cunitz, and E. Reuss, Brunsvigae: C. A. Shevetschke et filium, 1863-1900), 21. 207, 380.

[152] Ibid., 21. 29f., 422f., 466f., 653f., 700f.

[153] Institutes, 3. 19. 9.

[154] Ibid., 3. 20. 31, 32; Calvin's Commentaries, Corinthians, 1. 371.

It would appear that Calvin's critics, who pigeonhole him as an ascetic, have some grounds for their accusations, but the majority of the evidence is overwhelmingly pro-Calvin. Calvin's emphasis on moderation and his doctrine of Christian liberty give tremendous support to his defense. At times his views on specific amusements were very narrow in accordance with modern standards, but even here one does not find a truly ascetic tone. One is inclined to agree with such defenders as Hunter,[157] Henry,[158] Dakin,[159] Weber,[160] Kuyper,[161] Wencelius,[162]

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[155] John Calvin, Sermon on Deuteronomy, 22. 5-8.

[156] Institutes, 3. 19. 19; 4. 13. 4, 7; Calvin's Commentaries, Genesis, 1. 309; Calvin's Commentaries, John, 1. 88.

[157] A. Mitchell Hunter, The Teaching of Calvin (London: James Clarke and Company, Ltd., 1950).

[158] Paul Henry, Life and Times of John Calvin, trans. Henry Stebbling (New York: Robert Carter and Brothers, 1854).

[159] A. Dakin, Calvinism (Philadelphia: The Westminster Press, 1946).

[160] Weber, op. cit.

[161] Kuyper, op. cit.

[162] L. Wencelius, L'Esthetique de Calvin (Paris: Societe des Belles Lettres, 1937).

Ramsay,[163] De Vries,[164] and especially Doumergue,[165] that Calvin, far from being a man who sought retirement from the world and from the pleasures of this life, was one who took possession of the world and dominated it. He made use of the world for all his needs. He was a man of commerce, of industry, and material progress. One might even be led to say that instead of being ascetic he was aesthetic. Thus, he laid the groundwork for a secularization of the Gospel and a wholesome attitude toward leisure.

Much time has been given to Calvin for at least three reasons:

1. Calvin's teachings marked a real turning point in the attitudes of people toward the world around them. He restored, or maybe established for the first time, the possibility of social betterment for all peoples. Work was sanctified and change within the social structure was not against the will of God. This established a new attitude toward all of life and the secular world in particular. Leisure time was given meaning for

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[163] Ramsay, op. cit.

[164] De Vries, op. cit.

[165] E. Doumergue, Jean Calvin: Les hommes et les choses de son temps, 7 vols. (Lausanne: 1899-1928).

the common person. Calvin might be called the Father of Secular Theology.

2. Calvin, at least in his own life, tried to establish a reasonable rhythm between leisure and work. Although not entirely successful, his attempt was sincere.
3. Calvin's teachings became the basis for a new perverted use of time through Calvinism and a work-oriented society.

Calvinism

Through Calvinism the work ethic burst into full bloom. Max Weber has shown how those who followed Calvin took his basic teachings and made them the basis for worldly asceticism.[166] This was a corruption of Calvin's theology, but nevertheless an historical phenomenon that was to leave an indelible imprint upon the Western world.

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[166] Weber, *The Protestant Ethic And The Spirit of Capitalism*. This paper is not directly concerned with the basic thesis of Weber, that the Protestant ethic was directly responsible for the rise of capitalism, but a comment seems in order. It is probably true that he overstated his case and that R. H. Tawney in *Religion and the Rise of Capitalism* (New York: Harcourt, Brace, 1926) is more correct when he says that capitalism interacted with and modified religion. However, it has been correctly pointed out by Purnell Benson, *Religion in Contemporary Culture* (New York: Harper and Brothers, 1960), that "Tawney's modifications do not appear to vitiate the basic thesis that indigenous religious development encouraged the rise of modern capitalism." (p. 701) Nor does it nullify his understanding of Calvinism.

Given the basic doctrines of Calvin the Calvinist found a God whom he could not approach. His only alternative was service through the subjection and discipline of the evil flesh. This was what Weber called worldly asceticism. Since God was transcendent and salvation was decreed, there was no need for private confession. Thus, the cycle of sin, confession, forgiveness was lost. The individual experienced an inner isolation and extreme loneliness.[167]

The Calvinist's need for certitudo salutis, his desire to glorify God, and his suspicion of all things merely human and worldly, drove him to sober, rational, honest labor which he could consider as a calling acceptable to God. Success was the stamp of God's approval.[168] Leisure time was meaningless and stood only as a temptation to shirk one's obligation to work. The free time that was available could only be redemptive if seen in the context of re-creation for work. The work ethic had been formalized.

The Calvinist continued to see the evil in wealth, but the evil was not the state of having money but in the enjoyment of wealth. Wealth often led to idleness and wasted time which was in principle the deadliest of sins. It was God's command that every man should work according to his calling. Not only should he have a calling, but it was perfectly legitimate for him to combine several callings, provided he was not unfaithful to any one. If God pointed the way to a more profitable calling, to refuse the opportunity would have been to refuse to be God's steward.[169]

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[167] Ibid., pp. 98-106.

[168] Ibid., pp. 108-109, 115, 121-22.

Along with worldly asceticism came a distrust for impulsive enjoyment of life. Dancing, card-playing, participation in the arts, reading of non-scientific literature or attending the theatre were obnoxious, particularly to the Puritans who were among the most radical of the Calvinists. The powerful tendency toward uniformity of life was founded in this repudiation of the flesh.[170]

The Calvinists denied God's creation as being good. It had been completely corrupted by sin and, therefore, had to be shunned. This denial of the world brought any form of leisure that carried with it the connotation of pleasure into disrepute. Instead of building upon Calvin's ideas of moderation and the restoring of the rhythm of life, the Calvinists had resisted the swing of the pendulum. They lived in God's world, but they would have nothing to do with it outside of their vocational callings. The period of transition had brought only a move from monasticism to worldly asceticism. Leisure as a meaningful part of life was non-existent.

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[169] _Ibid_., pp. 157-62.

[170] _Ibid_., pp. 167-69.

Puritanism

The Puritans supplied the classical illustration of the work ethic. Work was man's duty to God and like all duties it was unpleasant. But it was this unpleasantness that disciplined the soul. Any pleasurable pursuit was regarded as vain or even wicked.[171] Idleness was forbidden because it robbed society and one's own soul of the benefit of work.[172] Any debilitating form of recreation which would hinder one's working life was frowned upon.[173]

The Christian's true home was another world. Pleasurable experience and enjoyment of earthly things might make one forget God altogether.[174] However, the Puritans did recognize the need for recreation as a diversion so they included in their daily activities barn raisings, quiltings, weddings, cornhuskings, and other occasions where merrymaking could be spent in a useful way.[175]

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[171] George Soule, Time For Living (New York: Viking Press, 1955), pp. 125-26.

[172] Richard Baxter, The Christian Directory, Vol. 3 of The Practical Works of the Rev. Richard Baxter, 23 vols. (London: James Duncan, 1830), p. 592.

[173] Lee, op. cit., p. 157.

[174] Ibid., p. 159.

One continues to see the direct connection between the ethics of sex and the attitudes toward leisure time. The New England Puritans saw sex as exclusively for procreation and, therefore, prohibited all sexual activity outside of marriage and all activity in marriage that was not specifically for this purpose.[176] Any overindulgence of the sex act for the sake of pleasure was viewed as disloyalty to God.[177]

The New England Puritans took extreme measures to ward off all thoughts and practices of sexual relations outside of marriage. Every safeguard was taken to keep either male or female from having unwholesome thoughts. The young ladies were to be clothed from head to foot. Even short sleeves were prohibited and dancing was absolutely forbidden.[178] However, illicit sexual relations were combated primarily through the denunciation of idleness as a serious sin.[179] These ideas and practices had a direct bearing on the use of free time.

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[175] Ibid., pp. 160-61.

[176] Stuart A. Queen and John B. Adams, The Family in Various Cultures (Chicago: J. B. Lippincott Company, 1952), p. 253.

[177] Bainton, What Christianity Says, p. 94.

[178] Joseph Gaer and Ben Siegel, The Puritan Heritage

The Puritans did have a more wholesome approach to a woman's place in the marriage than some of their predecessors. They felt that the primary purpose of marriage was companionship.[180] This development was destined to have much influence on leisure but not at this particular time. The development of the partnership view of marriage in the nineteenth and twentieth centuries gave rise to family recreation which will be discussed at a later time.

The sex ethic and the work ethic of the Puritans dictated a severe renunciation of society's common pleasures. Leisure was a luxury that catered to the sensual enjoyment of man and led to the immoral use of time.[181] Therefore, work was the basis of societal living. This extreme form of the work ethic still has vestiges of influence in the American society.

(New York: The New American Library of World Literature, Inc., 1964), p. 87.

[179] Arthur W. Calhoun, A Social History of the American Family (New York: Barnes and Noble, Inc., 1917), p. 127.

[180] Bainton, What Christianity Says, p. 100.

[181] Lee, op. cit., p. 169.

It should be said in defense of the Puritans that they did find a creative use of any free time they did experience. Having banished all forms of amusement, the men used this time for participation in government affairs and the entire family looked forward to attendance at worship and other religious meetings.[182] However, one can see the close resemblance between this worldly asceticism and the monastic life of the middle ages. Attitudes toward leisure had not changed to any appreciable degree. The possibility of a re-established rhythm of life that flowed harmoniously from work to leisure and from leisure to work was lost in the work ethic.

IV. NINETEENTH CENTURY PHILOSOPHY AND LEISURE

The eighteenth and nineteenth century philosophers are often dismissed in a study of leisure. However, the philosophical groundwork laid in these two centuries became, at least in part, the basis for future ideas and concepts concerning leisure. Only a very short statement about selected individuals and movements can be included here.

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[182] *Ibid.*, p. 163.

Auguste Comte (1798-1857 A.D.)--Positivism

Auguste Comte, the father of sociology and one of originators of evolutionary positivism, under the influence of Saint-Simon and Condorcet, founded a new religion of humanity. He saw history in the framework of three stages: childhood, when religion and theology were employed; youth, when man turned to metaphysical pursuits; and manhood, when science and positivism ruled the day. In this final stage of development man no longer needed God but still needed a religion, a religion of humanity. The ethic of love was basic to Comte's religion, and he reduced the commandments of Christianity to one, "Live for humanity." His scientism and relativism continues to have its influence on mankind as a substitute for Christianity.[183]

Comte's philosophy is significant for a study of leisure because his system required a constructive use of leisure time. Time, given man through the advances of technology, must be used to serve mankind. Comte affirmed the world and maintained an optimistic view of the future. This humanism continues to have its influence on man and his use of leisure. His system is also important because it is only one step from the materialism which grasped the twentieth century. Comte criticized materialistic principles, but some of his disciples, such as Hippolyte Taine, disregarded his warnings.[184]

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[183] Eric C. Rust, *Towards A Theological Understanding of History* (New York: Oxford University Press, 1963), pp. 37-38; Matthew Spinka, *Christian Thought From Erasmus to Berdyaev* (Englewood Cliffs, New Jersey: Prentice-Hall, 1902), pp. 179-86; Tsanoff, *The Moral Ideals*, pp. 476-83.

John Stuart Mill (1806-1873 A.D.)--Utilitarianism

John Stuart Mill, building on Jeremy Bentham's quantitative hedonism, expounded a philosophy of ethical hedonism or utilitarianism. He upset the hedonistic calculus of Bentham and declared quality a necessary factor in the principle of the Greatest Happiness for the Greatest Number.[185] There are shades of Aristotle in his declaration that mental pleasure is far superior to physical pleasure. There is a spirit of optimism in Mill that is even more pronounced in Herbert Spencer's evolutionistic utilitarianism.[186]

Hedonism in its pure philosophical form is morally acceptable, but in its more degenerative forms it inevitably leads to immorality and the amusement cults. Utilitarianism is mentioned here because in its pure philosophical form it presented a creative use of leisure. Mill felt that participation in local politics, committees, and philanthropic institutions would bring self-realization and implement the principle of happiness. He held that man's daily work had fallen into a deadening routine and was no longer a labor of love. Man could only find his true self in his leisure time. He advocated education of the masses to permit their participation in public affairs. Liberty to do as one pleases with his leisure was basic to Mill's philosophy; he then proceeded to educate the desires of the people. Politics and community service, the Greatest Happiness for the Greatest Number, should be the dominant desires of men.[187]

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[184] Tsanoff, The Great Philosophers, p. 541.

[185] Ibid., pp. 486-97. [186] Ibid., pp. 505-12.

Mill did mention other uses of freedom and leisure time. Even on Sunday one should be allowed to choose amusements if he so desired. Even if a few had to work while the others enjoyed themselves, the useful recreation of many was worth the labor of a few. He also stated that men should not be forbidden to choose freely among cards or chess, music or rowing, or study or sports. However, the importance of these nonpolitical activities seems to have escaped him.[188]

Although Mill was English, his utilitarian ideas had an impact on America through the pragmatic ethics of William James, John Dewey, and R. B. Perry.[189]

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[187] de Grazia, _op_. _cit_., pp. 269-72; Cf. John Stuart Mill, _On_ _Liberty_ (London: Oxford University Press, 1940).

[188] de Grazia, _op_. _cit_., p. 273.

Karl Marx (1818-1883 A.D.)--Dialectical Materialism

Karl Marx, building on the dialectical philosophy of Hegel, introduced his own philosophy of dialectical materialism. This secularized Hebrew-Christian eschatology projected a classless utopia derived through an economic dialectial process. Dismissing religion as the opiate of the people and declaring all social values as creations of man's economic needs, Marx plunged headlong into a totally materialistic society.[190]

Marx had rare insights into the industrialized society which drove him to his socialist or communist ideals. Although he saw the industrialized world as a capitalistic nightmare where the "haves" exploited the "have nots," he prophesied that capitalism would create a mass leisure society in spite of itself. While capitalism resisted the ultimate economic outcome, communism, through revolution, would seek actively the classless society. Marx expressly noted a kinship between the ideals of freedom and leisure. The expansion of technology would give everyone free time for his own self-development. Only in the realm beyond work and production was one truly free and only through leisure was one to find his true identity. The aim of the communist society was to shorten the working day and usher in the classless society with leisure time for all citizens.[191]

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[189] Runes, op. cit., p. 327.

[190] Rust, Towards a Theological Understanding of History, pp. 39-43.

CONCLUSION

The preceding brief examination of the historical philosophical-theological concepts of leisure has disclosed a rather definite pattern of development. The Greek culture, because of its sociological composition and its philosophical aspirations, produced a concept of leisure. The leisure class, consisting of those who had sufficient income to free them from subsistence-work, were led by Plato and Aristotle to a constructive, active use of their leisure time. Leisure was that time which could be devoted exclusively to research and contemplation; at times it was even equated with philosophy. Recreation was necessary only for the purpose of re-creating for subsistence-work and leisure work. Generally speaking, leisure was a qualitative concept.

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[191] de Grazia, op. cit., pp. 333-34; for a discussion of Marx's thinking about leisure, see Maximilien Rubel, Karl Marx, Essai de biographie intellectuelle (Paris: Rivière, 1957), cited in de Grazia, p. 508; for a discussion of the shorter work week, see Karl Marx, Capital: A Critique of Political Economy, trans. Ernest Untermann (New York: Random House, 1906), esp. pp. 255ff.

With the exception of Seneca and possibly Virgil, the Romans did not adopt the Aristotelian concept of leisure. Leisure was free time which could be spent in doing nothing or attending the circus or some other amusement. Leisure was used by many only as a servant to work.

The Hebrew culture knew nothing of a "problem of leisure." Work was a way of life and idleness was sinful folly. Rest was experienced on holy days and at religious festivals, but the rest was primarily a side effect since the major purpose for these days was worship. Rest and worship was a coupling that was not divisible for the Hebrew. Work and rest (worship) was the rhythm of life.

The New Testament world adopted the Hebrew approach to life. Jesus' own personal life presented a rhythm between work and rest which was generally identified with worship or private prayer and meditation. Work was ordained by God and, therefore, a means of service to God.

The early Church Fathers, such as Clement of Alexandria and Tertullian, found great difficulty in coping with leisure and this world in general. Their doctrine of work was positive and creative, but their mistrust of free time and sex drove them to asceticism. Augustine developed a comprehensive doctrine which viewed work and repose as diametrically opposite states. For God work and rest were one and, therefore, man's work and rest should be one. Through active rest one could experience love as a transcending power in his life. This activistic leisure was very similar to the Aristotelian teachings concerning leisure except work now had divine sanctification.

Augustine's thought patterns were predominant until the thirteenth century when Thomas Aquinas christianized Aristotle's metaphysics. Aquinas sanctified the contemplative life and made it far superior to the active life. Here again is a return to the Aristotelian leisure class. This sealed the breach between the laity and the clergy and set the stage for the Reformation.

Luther and Calvin sought to break down the barrier between the sacred and the secular through a re-interpretation of vocation. Luther maintained that every calling had the exact same worth in the sight of God and man should serve God in his vocation. Calvin took a similar approach but proclaimed that man should serve God through his vocation. Luther's system was rigid while Calvin's interpretation led to fluidity. They both tended to equate divine calling with everyday work. Both men moved toward the secularization of life, but Luther's theology of sin would not allow him to move as far as Calvin.

Calvin moved past Luther to a more liberalized view of life and sought to re-establish the rhythm of life between work and leisure. Although his attempt would have been feeble compared to twentieth century standards, his thought patterns and personal life made Calvin a real turning point in the attitudes of people toward the world around them. Leisure time was given meaning for the common man.

Calvin's teachings, although pregnant with possibilities, were corrupted by the Calvinists to establish a work ethic and worldly asceticism. The Puritans became the classical example of this philosophy both in Europe and in America. Leisure was again identified with idleness and soundly condemned. The entire movement from Aquinas to the Puritans had brought only a move from monasticism to worldly asceticism.

The scientific and industrial revolutions brought new ideas and new reactions to leisure. August Comte moved toward secularization and a re-affirmation of the world. His positivism brought a new optimistic humanism and a new attitude toward time. All time was to be used for the service of mankind. John Stuart Mill saw the effects of industrialization on work and concluded that work was no longer a labor of love. He advocated that man must then find his self-realization in leisure, but he insisted that this should be done in politics and community service. The Greatest Happiness for the Greatest Number should dominate the desires of men.

Karl Marx agreed with Mill but then moved beyond to promise a classless utopia where all men would enter the leisure class. Through this leisure man would find true freedom and his own true identity.

Basically, there were two thought patterns which moved into the twentieth century. First, the Puritan work ethic still dominated much of the thought in America. There were some changes, but it was essentially the same as that established in the seventeenth century. "Calling" was reinterpreted mainly as a personal experience of conversion, but success in one's work continued to be a sign of God's favor and an assurance of salvation.

Second, the leisure ethic, as advocated by Marx and Mill, among others, was beginning to take roots in America. It moved in through the schools of pragmatic philosophy and positivism and through the new science of sociology. The nineteenth century American expansion of leisure activities was a direct result of this new leisure ethic. The new science of psychology was also to have its impact for the leisure ethic.

These two schools of thought continued on parallel paths until the advent of automation in the post-war years of the late 1940's and 1950's. The next chapter will deal with this totally new era in the history of man in general and leisure in particular.

CHAPTER II

THE WORK-BASED CULTURE VERSUS THE LEISURE-BASED CULTURE

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THE WORK-BASED CULTURE VERSUS THE LEISURE-BASED CULTURE

The expansion of leisure is a primary factor in the composition and growth of the American economy and with this expansion comes the opportunity to choose between the work ethic and the leisure ethic.[1] Before the mid-twentieth century the work-based culture had been predominant in America, but by 1960 the tide was beginning to turn; a leisure-based culture was no longer a philosophical dream, it was at least a potential reality.

This chapter will deal with the causes of the leisure revolution and present some of the sociological and psychological complications that resulted when the work-oriented mind revolted against the new leisure. The distribution and benefits of the new free time will be discussed and scrutinized, and the new consumer-leisure oriented society will be examined. Finally, some false ideas resulting from the work-oriented society will be investigated.

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[1] George Soule, "The Economics of Leisure," The Annals of The American Academy of Political and Social Science, CCCXIII (September, 1957), 20, 22.

I. TECHNOLOGY, AUTOMATION, AND CYBERNATION

Rapid technological changes of the mid-twentieth century brought the advent of automation and cybernation. George Terborgh notes that prior to 1947 the industrial engineers even had a semantical problem with the concept of making a production process automatic. The only word available up to that time was the clumsy, tongue twister "automatization." "In that year the Ford Motor Company announced the organization of an 'automation' department in its manufacturing engineering division. The world has not been the same since."[2]

Automation, defined by Myron Bloy, Jr. as "the substitution of mechanical processes for human muscle and dexterity,"[3] and by William Francois as "the process of rendering automatic,"[4] became the source of much controversy as its process of disemployment began to be felt throughout industry. However, automation alone cannot be blamed for the tremendous changes in the working world in the last decade; it was the perfecting of computer technology and the "cybernetics revolution" (cybernetics is a coined word used to denote the science of communication and control) that really created hysteria among many industrial prophets.[5]

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[2] George Terborgh, The Automation Hysteria (Washinton, D.C.: Machinery and Allied Products Institute, 1965), p. 1.

[3] Myron Bloy, Jr., "The Christian Norm," Technology and Human Values (Santa Barbara, California: The Fund for the Republic, Inc., 1966), p. 18.

[4] William Francois, Automation: Industrialization Comes of Age (New York: Crowell-Collier Publishing Company, 1964), p. 33.

One type of reaction is seen in Donald N. Michael[6] and John I. Snyder, Jr.[7] Michael felt that cybernation would displace the "blue-collar" workers on a vast scale. Middle management would be eliminated and even the professions would not be immune to computerized technology. He predicted that advanced computers would cut the future need for additional professional people.[8] All of this would lead to mass unemployment and government intervention through public works and a welfare state. Hordes of people would work short hours, have four-day weekends and multiple vacations, and have much time for the pursuit of leisure and self-fulfilling activities.[9]

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[5] Terborgh, op. cit., pp. 3, 22.

[6] Donald N. Michael, Cybernation: The Silent Conquent (Santa Barbara, California: Center for the Study of Democratic Institutions, 1962).

[7] John I. Snyder, Jr., "The Ethical Challenge of The Automation Age," Preserving The Individual In An Age of Automation (Hartford, Connecticut: The Connecticut Mutual Life Insurance Company, 1963), pp. 37-42.

[8] Michael, op. cit., pp. 15-21.

John Snyder sought to expose what he called the myths of the "cybernetics revolution." He noted that it was a myth to say that automation was not going to eliminate many jobs when they were already being eliminated at a rate of 40,000 per week. It was a myth to say that automation would create new jobs for displaced workers through operating, maintaining, and building the machines; that those who lose their jobs would be retained and put into other jobs requiring higher skills and paying more money; that workers replaced in one part of the country could find work in another part. He calls these myths because he feels they have been conceived from insufficient data as easy outs for those who cannot or will not face the moral implications of automation.[10]

The alarmists pessimistically predicted that automation and cybernation would make the present economic system obsolete and the industrial productive system no longer viable. The link between jobs and incomes was being broken and the only alternative was governmental action to insure an adequate income as a matter of right to every family. Mass leisure, already present to a great extent, was rapidly becoming a cultural reality.[11]

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[9] Ibid., pp. 44-45.

[10] Snyder, op. cit., p. 39.

It should be pointed out immediately that these intense reactions were true only of a small minority while the great majority welcomed the computerized world with open arms. Even labor unions adopted a policy of not resisting if benefits were shared with the workers.[12] A later study[13] nullified much of the extremist position, but the displacement process continued as a reality. In the steel industry production rose 171.7 percent from 1937-1960 while employees in production and maintenance dropped 10 percent. Man-hours per ton of finished steel dropped from 25.7 in 1937 to 12.1 in 1960. Railroads increased productivity 65 percent from 1946-1960 but reduced its working force by nearly 50 percent. Due to the improvement of farm machinery and other factors, the exodus from the farm to the city had reached an astounding 800,000 annually by 1960, adding to the already overcrowded labor supply.[14]

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[11] _The Triple Revolution_, March, 1964, pp. 5-10. Sponsored by the Ad Hoc Committee on the Triple Revolution and sent by letter to the President of the United States, the Secretary of Labor, and the Majority and Minority Leaders of the Senate and the House of Representatives. Cited in Terborgh, _op_. _cit_., pp. 6-7.

[12] Francois, _op_. _cit_., p. 110. [13] Terborgh, _op_. _cit_.

[14] Alex J. Fehr, "Automation - A Challenge to America's Social Wisdom," _Preserving The Individual In An Age of Automation_, pp. 9-10.

The white-collar worker was also experiencing the change. Howard Coughlin, president of the Office Employees International Union, AFL-CIO, noted that some 350,000 white-collar positions would be permanently abolished by computers installed in 1961.[15]

Terborgh's report in 1965 for the Machinery and Allied Products Institute and Council for Technological Advancement brought some scientifically investigated data to bear on the problem. He pointed out, contrary to Snyder's view, that "technology as such does not result in a net loss of jobs in the economy. It does destroy the jobs and occupations of individual workers, but it creates new jobs and occupations which require workers."[16] Technological process improvement accounted for less than 10 percent of disemployment from all causes.[17]

Terborgh's figures are impressive but not conclusive. Many of the other 90 percent are experiencing disemployment as an indirect result of automation and cybernation. As an example, the service station attendant in a small town may be put out of business because automated equipment produced in automated factories can make bigger and better super highways which by-pass him. The small manufacturer may be forced to close his factory because he cannot compete with the larger automated plants. Labor leaders have not been blind to these facts and have sought, through negotiations, to correct some of the difficulties.

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[15] Ibid., p. 10.

[16] Terborgh, op. cit., p. 89.

[17] Ibid., p. 90.

With the advent of automation the forty-hour week was standardized for industry, giving more jobs and more leisure time.[18] Another more pervasive increase in leisure time has developed as paid vacations have been adopted for virtually all types of workers. In 1940 only about two million union members were provided annual vacations with pay. In 1960 almost 85 percent of all nonagricultural wage and salary workers received a paid vacation, ranging from one to five weeks depending on their length of employment. There were 83.5 million full vacation weeks in 1960.[19]

Paid holidays are also a recent development leading to more leisure. Before World War II paid holidays were quite rare for hourly rated employees, but in 1961 all but 1 percent of the office workers and 5 percent of the plant workers received pay for holidays not worked. The average appeared to be about seven paid holidays annually with some workers receiving more than nine paid holidays.[20] A more recent development is the three-day holiday weekends. Effective January 1, 1971, Washington's Birthday, Memorial Day, Veteran's Day, and a new holiday, Columbus Day, will all be observed on Monday, creating several long holiday weekends.[21]

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[18] Robert Lee, Religion and Leisure In America (Nashville: Abingdon Press, 1964), p. 37; Peter Henle, "Recent Growth of Paid Leisure for U. S. Workers," Work and Leisure: A Contemporary Problem, Erwin O. Smigel, editor (New Haven, Connecticut: College and University Press, 1963), pp. 183-92.

[19] Henle, op. cit., pp. 192-93.

The union and individuals continue to negotiate changes in vacation and holiday practices. Some interest has been shown in a more extended paid vacation, similar to the academic sabbatical, to be taken every four or five years.[22] Some companies such as Reynolds Aluminum have already adopted such a policy. Peter Henle of the United States Department of Labor feels that "providing a greater number of days off seems likely to continue to receive greater emphasis than reducing the time spent each day at work."[23] However, this is not totally true as shall be shown.

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[20] Ibid., pp. 193-97.

[21] "Holiday-Weekends Bill Is Sent to LBJ," The Louisville Times, June 25, 1968, p. A4; Sylvia Porter, "How Would You Spend A 25-Week Vacation?" The Louisville Times, May 15, 1968, p. B1.

[22] Lee, op. cit., pp. 38-39.

[23] Henle, op. cit., p. 200.

At the December, 1961, AFL-CIO convention this policy for a shorter work schedule was adopted. "Reduction in standard hours of work with no loss of pay should be sought as a vital part of our total program to solve the problem of unemployment. . . ."[24] In 1962 it was determined by Big Labor that they would seek a thirty-five hour week with no reduction in pay.[25] The Electrical Workers Union, Local 3 of New York City, has already successfully negotiated a contract calling for a five-hour workday and a twenty-four hour workweek.[26] In the past, labor has distributed its annual benefits on an approximate 60-40 basis: taking 60 percent in salary and fringe benefit raises and 40 percent in additional leisure time.[27] If this trend holds true for the future, the four-day week will become a reality.

The future depends largely upon the improvement in computer design and the utilization and adaptation of these newer models. The computer is still in its infancy and has had, as yet, little of its potential impact upon society. The number of computers in use is growing rapidly. Whereas, there were only five thousand in use in 1960, there will be seventy thousand used in 1970--a fourteen-fold increase in ten years.[28] The recent growth of electronic and computer stocks tends to substantiate the optimistic future held for this industry.[29] With the practical utilization of cybernation and other technological innovations such as the laser beam, more and more leisure time will be created. There will be a shorter work week, work year, and/or work life. Although this process is now underway, the majority have not felt its impact because there is always a time lag between the time leisure is produced and its effect upon the masses is felt.[30]

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[24] Francois, op. cit., p. 119.

[25] Ibid., p. 121.

[26] Lee, op. cit., p. 37.

[27] William A. Faunce, "Automation and Leisure," Work and Leisure: A Contemporary Problem, p. 86.

II. OTHER SOURCES OF MORE LEISURE

Lower Retirement Age and Increased Life Expectancy

The desire to produce more jobs, the problem of dis-employment, and the need to protect the health of older persons have caused the retirement age to be lowered to sixty or sixty-five.[31] Social security, Medicare, and pension plans have made this a possibility. At the same time medical technology has continually lengthened man's life expectancy.

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[28] Robert Theobald, "'Abundance' in Perspective: Should Men Compete with Machines?" Nation, CCII (May 9, 1966), 545.

[29] Examples: IBM, Leasco Data Processing Equipment, Texas Instruments, and Control Data.

[30] Rudolph F. Norden, *The Christian Encounters The New Leisure* (St. Louis: Concordia Publishing House, 1965), p. 10.

In the United States the median age of the civilian working force is about forty. In 1965 the person forty years old could expect to live another thirty-four years.[32] If the average retirement age is sixty-four, then the average worker today can expect to experience ten years of retirement--years of leisure. The life expectancy will continue to climb as more advances are made in medical technology.

There is the possibility that the retirement age will also be reduced.[33] The growing work force and the increased use of computers may force earlier retirement. Some are suggesting that fifty-five may soon become the mandatory retirement age. There is a possibility that by the year 2000 a worker could expect twenty to thirty years of retirement or years of leisure.

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[31] Sebastian de Grazia, Of Time, Work, and Leisure (Garden City, New York: Doubleday and Company, 1964), p. 60.

[32] Statistical Abstract of The United States--1967 (Washington, D.C.: United States Bureau of the Census, 1967), pp. 54, 232-34.

[33] Porter, loc. cit.

Improved Transportation

It may be questionable as to how much free time improved transportation has given man. There is no doubt that he travels further now than before and this may counteract some of the time given by the improvements. However, it seems indisputable that for some people, particularly executives, jet travel has produced more free time. In addition, more and better highways and other transportation facilities have allowed man to spend more of his leisure time away from home.

Affluence of Society

Larger incomes for the standard forty-hour week have made overtime work unnecessary for many. There is, of course, some "moonlighting" but this in many cases is not a necessity. The affluence which society has given man provides both free time and the opportunity to enjoy it.

III. SOCIOLOGICAL COMPLICATIONS

Brightbill points out that Arnold Toynbee was probably "right in his belief that advanced societies tend to substitute license for liberty, irresponsibility for obligation, comfort for challenge and self-interest for brotherhood."[34] The introduction of mass leisure spawned the possibilities of liberty, responsibility, challenge and brotherhood, but man's inability to adjust to the change has resulted in sociological despair and frustration. Instead of mastering the machine, man has been mastered. The machine has blunted man's national sensibilities and sensitivities to the forms and structures in nature and his own life which give meaning to existence.[35]

Man's maladaptation to his new-found leisure has resulted in many adverse social symptoms: civil unrest, low morale, subversiveness, and rebellion against authority. Compulsive behavior (especially compulsive work), excessive guilt, depression, increased anxiety, psychosomatic illness, alcoholism, and suicide are individual symptoms of malajustment.[36] Margaret Mead has said that unearned gains are too often viewed as nonmoral gains and, therefore, spent in ways that are immoral or at least in idle luxury. Leisure time results in apathy, boredom, frantic attempts to fill up the time, promiscuity, drinking, gambling, reckless driving, and so forth.[37]

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[34] Charles K. Brightbill, The Challenge of Leisure (Englewood Cliffs, New Jersey: Prentice-Hall, 1960), p. 26.

[35] *Ibid.*, p. 56.

[36] Alexander R. Martin, Leisure Time, A Creative Force (New York: National Council of the Aging, 1963), p. 3.

Some tend to correlate delinquency and leisure in an automatic or inevitable fashion, but care must be taken not to accept this as a proven scientific fact. The roots of delinquency are complex and multiple and usually no single cause can be isolated and pinpointed. It should also be noted that juvenile delinquency only affects in the legal sense about 3 to 4 percent of the youth in America, while leisure affects nearly all of them.[38]

Basic to all the problems created by mass leisure is the inability of the present value system to confer honor on the typical situation which the new leisure social system engenders. "Where inconsistencies exist between what the social system requires and what the value system prescribes, social problems are created. . . ."[39] The residual work-oriented mind in America has resisted the current social changes brought about by automation and cybernation.

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[37] Margaret Mead, "The Pattern of Leisure in Contemporary American Culture," The Annals of The American Academy of Political and Social Science, CCCXIII (September, 1957), 13.

[38] Lee, op. cit., p. 106.

[39] Bennett Berger, "The Sociology of Leisure: Some Suggestions," Work and Leisure: A Contemporary Problem, p. 31.

Western intellectuals have laughed at and derided Soviet cultural rhetoric, but it has attempted to confer moral significance on the roles and behavior to which the Soviet social system is committed.[40]

With the introduction of automation, the worker began to lose any sense of self-fulfillment in his work. In short, he became alienated from his job. There are at least two possible responses to this job alienation: (1) accept work only as a means to an end, something one does only to make possible the things one really cares about; (2) invent status play and all sorts of factory games to give interest to one's job.[41] Norman Lobsenz points out that this type of play is a synthetic type of pleasure, giving additional evidence that the American worker is still afraid of honest pleasure. Industry, trying to capitalize on this desire for pleasure, has prostituted it, "with the best of motives, to the golden idols of Plant Efficiency, High Productivity, Employee Morale, The Rising Sales Curve, Tax Deduction, and The Big Deal." The blending of a little synthetic pleasure with work makes each less rewarding.[42]

The meaninglessness of work has forced a transfer of the functions formerly performed by the institutions of work to the newly created leisure institutions. The moral functions formerly performed by work are now the burden of leisure. This is closely paralleled in society by the transfer to the public school system of functions performed in the past by the family and the Church.

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[40] Ibid., p. 32. [41] Ibid., pp. 32-33.

[42] Norman Lobsenz, Is Anybody Happy? (Garden City, New York: Doubleday and Company, 1962), pp. 93-94.

The problem of leisure becomes a poignant one for the democratic industrial society. The enormous amount of free time which is being created has become something of a Frankenstein's monster over which society admits that it can have little conscious influence or control.[43] Since it is time free from vital necessities, it is not subject to the power of rationality and organization or the criteria of efficiency. Thus, society creates "a leisure whose dominant motifs are boredom, violence, and escape," while "the monster turns on its creator and challenges the viability of the democratic ideal."[44] Society must re-evaluate its creation, its definition, and its position. Can the spectre go unchallenged? More will be said about this in later sections.

The effects of leisure have been felt in the cultural dimension of society. In the past, the American people have been activists, go-getters, and pragmatists with respect to their work and have had little time nor inclination for visiting art museums, attending concerts, taking advantage of public libraries, or listening to "good" lectures. Now the added leisure time has brought a revival in cultural appreciation of the arts. A good indication of this trend is the fact that fourteen million Americans now attend concerts every year, people stand in line to see the Mona Lisa, and there has been a renewed interest in the "little theater."[45] More will also be said on this subject in the section on the uses of leisure time.

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[43] Berger, _op_. _cit_., p. 36.

[44] _Ibid_., p. 37.

Although the "leisure class" as defined and satirized by Veblen[46] is no longer in existence, there is still a class structure of leisure activities which brings sociological complications. It presents the problem of choosing leisure activities for their own sake or for the purpose of maintaining and upgrading one's social position. It is not only what one does but to a great degree how, where, when, and with whom he does it.[47] R. Clyde White shows that the upper-lower class will spend much more time than the upper-middle class in listening to radios, watching television, going to movies and playing sports. However, the upper-middle class will spend more time at church, reading and doing school homework.[48] It is also true that leisure activities vary with occupational prestige.[49]

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[45] Norden, _op_. _cit_., p. 19.

[46] Thorstein Veblen, _The Theory of the Leisure Class_ (New York: Viking Press, 1899).

[47] Lobsenz, _op_. _cit_., pp. 143, 147.

Donald N. Michael has pointed out that the transitional period between the time the old "leisure class" and the future, complete leisure society has produced four contemporary leisure classes. These also present sociological complications. First, there are the unemployed. These are the poorly educated blue-collar and service workers whose backgrounds have not prepared them for modern America. Their leisure is simply a respite from labor. Creativity in the use of their leisure is the farthest thing from their minds. Finding work and security governs their main concerns, and any use they make of their free time seldom contributes to anyone else's profit.[50]

Class two consists of the low-salaried employees working short hours. They frequently use their free time to engage in "moonlighting" rather than time for recreation. These people do not have enough money to engage in many leisure time activities, and the thought of more leisure time brings more frustration to the individual and the family.[51]

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[48] R. Clyde White, "Social Class Differences in the Uses of Leisure," Mass Leisure, p. 204.

[49] Alfred C. Clarke, "Leisure and Occupational Prestige," Mass Leisure, pp. 205-14.

[50] Michael, op. cit., pp. 29-31.

The third leisure class is the group with good or adequate incomes and short working hours. This group includes professional, semi-professional or skilled workers who have the knowledge, money and time to take advantage of the new leisure opportunities. This group will probably produce and consume most of its own leisure time activities.[52]

The final group is comprised of those who experience no more leisure than they had in the past. This is the case of many professionals whose tasks are more demanding than they ever were. These will continue to be overburdened but will have little trouble in using creatively and productively the small amount of leisure they do experience.[53]

It is the second group that presents society with the leisure problem. They are bombarded from the advertising industry with praises of the leisure society and the consumer materials. Bound closely on the one hand by the unemployed and on the other by the relatively well-to-do community, they sink into frustration and boredom and may react with outward aggression.

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[51] Ibid., p. 31.

[52] Ibid., p. 32.

[53] Ibid.

Sociologically and anthropologically, the man of leisure is the "man come of age." He has the time, talents, and facilities to determine his future, but he must overcome many pitfalls and obstacles if he is to direct his own path to the future.

IV. PSYCHOLOGICAL AND MORAL COMPLICATIONS

The work ethic arose in an era when man could find moral content and satisfaction in his work. Since work provided for his needs of self-fulfillment, he idolized and sanctified it while he cursed idleness. Today many have moved from this position; they no longer feel that idleness is sinful but still maintain a hidden feeling "that work should have moral content and feel rather cheated and slightly betrayed when (they) discover that moral content has simply disappeared from much industrial work."[54] Men see and feel the need to transfer this moral content to their new found leisure, but the inability to accomplish this produces an existential vacuum manifesting itself in frustration and boredom.

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[54] Berger, op. cit., p. 27.

The age of automation and leisure has too often brought to the individual a loss of a sense of individual worth, a loss of dignity, a loss of motivation, a loss of faith in established institutions, a disruption of belief patterns and a fear of the future which results in brooding pessimism conducive to personality breakdowns. Man has been in need of a "decompression chamber" to protect him from the social bends.[55]

Many placid personalities have not experienced the "great emptiness." Their day's work done, they mechanically move themselves to their quiet interests, their hobbies, their worships, their flower gardens, their social affairs, their church activities, or whatever it may be. When the monotony becomes unbearable, they have a mild "fling" at life, taking a little "moral holiday." However, this modicum of contentment is growing stale in an age of movement, disturbance, and upheaval, and the number of the placid is diminishing. The new leisure has brought a state of restlessness. Robert M. MacIver has noted several reactions.[56] Some react with the will to power in its most prominent form, the will-to-money.[57] They become practical men and have a sense of superiority which sustains them.[58]

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[55] Fehr, op. cit., pp. 11-12.

[56] Robert M. MacIver, "The Great Emptiness," Mass Leisure, pp. 118-21.

A second group react in a somewhat different manner. They want their lives to count for something. To fill the emptiness they must have success and to succeed they aim high. However, the aim is higher than their reach, and when they miss, they grow disillusioned and fall back into the great emptiness. The cycle continues: a little spell of liberation, the false hope, the hour of oblivion, the returning emptiness. Caught in the whirlpool, they move more rapidly into the eye of frustration and approaching old age. With no resources within themselves, they seek to escape by covering the emptiness they cannot fill with the quick transport, the drink, the high adventure, the drug, the dream, the bet, or the exotic moment of sex. Diversion becomes a way of life.[59]

Some welcome the new leisure and seemingly thrive under it, but others wilt because they are totally unprepared for it. Because of previous training and conditioning, they must find something practical in free time activities. The pragmatic mind enforces the work ethic upon the leisure hours. The time on the golf course must be used frugally; putts and drives must be perfected while new friendships and business contacts must be made. They find it difficult just to enjoy the game, the beauty of nature, the sunshine, and the fresh air. "Since leisure does not lend itself to pragmatic patterns, it tends to be a wounding experience for some."[60]

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[57] Viktor E. Frankl, Man's Search for Meaning: An Introduction to Logotherapy (New York: Washington Square Press, 1959), p. 170.

[58] MacIver, op. cit., p. 119.

[59] Ibid., pp. 119-21.

Psychiatrists speak of a modern disease called "weekend" or "Sunday neurosis." It is a disease or kind of depression which afflicts people who suddenly become aware of the void within themselves and the lack of content in their lives when the hectic tempo of the busy week is suddenly brought to a halt. This existential vacuum has been credited with a great number of the suicides on weekends. Many cases of alcoholism and juvenile delinquency cannot be understood unless this existential vacuum is recognized. Pensioners and aging people experience something of this same phenomenon.[61] The art of relaxation has not been taught and, therefore, its physiological and neurophysiological correlates in the higher nervous system are absent. Rest as a state of mind and being is impossible.[62] Restlessness brings boredom, the most acute symptom of the leisure age.

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[60] Norden, _op_. _cit_., pp. 19-20.

[61] Frankl, _op_. _cit_., pp. 169-70.

Secularization, of which leisure is a part, has all too often caused man to lose himself and God, an occurrence which plunges modern man into galling boredom. Jean-Paul Sartre has captured this sense of meaninglessness in his play No Exit.[63] "Leisure in a cultural setting in which God fails to come on stage only heightens the meaninglessness of life."[64]

Man's boredom is both the product of and the accompanying symptom to the process of destroying the concept of man as a value in himself. Norden says that boredom is a nothingness feeling that "creeps over people like an uncomfortable, chilling pall. . . ." It brings emotional sickness and often the need for psychotherapy.[65] Boredom often brings submission to the stimuli of sex and promotes lawlessness and bloodshed. Both of these are quite prevalent in the modern sex-saturated and crime-ridden society.[66]

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[62] Martin, Leisure Time: A Creative Force, p. 7.

[63] Jean-Paul Sartre, No Exit, Twenty Best European Plays on the American Stage, ed. John Gassner (New York: Crown Publishers, 1957), pp. 278-99.

[64] Norden, op. cit., p. 53.

[65] Ibid., pp. 52-53.

[66] Brightbill, op. cit., p. 27.

It is unlikely that boredom, as a cause of delinquency, can be completely overcome by the usual answers--better housing, supervised recreation, more social workers, reading classes, and the like. This delinquency may be viewed as a protest against the state of mindlessness, against the meaninglessness and emptiness of life. It is a condition of the spirit and refusal to be oneself.[67] Arthur Miller has written that "delinquents are a living expression of our universal ignorance of what life ought to be, even of what it is, and of what it truly means to live. . . ."[68] This is the psychological dilemma that the new leisure has brought to many persons.

Many of those who welcome the new leisure have grossly misunderstood the freedom it brings. Instead of seeing this as a new opportunity for responsible freedom, it is seen as an opportunity for freedom from responsibility, from necessity, from discipline. Since leisure is seen by many as time free from work, and work is time which is externally disciplined and controlled, then leisure is equated to freedom without responsibility. Freedom understood in this manner borders upon license.[69]

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[67] Lee, _op_. _cit_., p. 123.

[68] Arthur Miller, "The Bored and the Violent," _Harper's_ _Magazine_, CCXXV (November, 1962), 56.

[69] Cameron P. Hall, "Leisure In The New Era," _The_

Some meet the new leisure with a revolt against the work-oriented society and the establishment of a new fun morality. Fun which was suspected by the earlier society now becomes obligatory for this group. It is wicked not to enjoy oneself. Their approach is a pathetic, "I'll have fun if it kills me." Guilt prevails when one feels he is not having enough fun. Fun is sought in every phase of life. The urge to compete against others, against oneself, and one's previous accomplishments is a symptom of the fun morality. One psychiatrist remarked that he sees few patients who suffer from overwork, but he sees many who are at the point of a nervous breakdown because they are working so hard at enjoying themselves.[70] Although outwardly this appears to be a reaction against the work ethic, one feels that the same Puritanical, Calvinistic thrust exists in the inward motives.

Modern man has created a world of parts where one seldom sees the whole. Pride in one's work is not possible in a specialized, fragmented pattern of work,[71] thus creating a need to transfer the means of self-fulfillment

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Church In A Society of Abundance, ed. Arthur E. Walmsly (New York: The Seabury Press, 1963), p. 127.

[70] Lobsenz, op. cit., pp. 40-42, 68-74.

[71] Jay Nash, Philosophy of Recreation and Leisure (St. Louis: C. V. Mosby Company, 1953), pp. 56-57.

to the leisure world; however, this presents many problems, as pointed out in the above discussion. In the society that is swamped with leisure there is an obvious need for an individual-centered (not self-centered) culture if the individual state of well-being is to be restored.[72] Brightbill says,

> that out of the growing leisure are evolving human needs every bit as real and just as significant as those caused by famine, pestilence, economic upheaval, and war. These are not small or temporal matters. . . . They call for the deepest kind of imaginativeness and conscientiousness.[73]

V. THE DISTRIBUTION OF LEISURE TIME

Students of the modern social order point to the steady drop in the average hours of work as the major source of the new leisure. Sabastian de Grazia has compiled a statistical chart on the average work week, beginning in 1850 and moving to 1960.[74] For all industries the average work week was 69.7 hours in 1850 and in 1960 it was 38.5 hours. Therefore, one might conclude that the average worker had gained 31.2 hours of free time during this period. One can also add an additional 2.5 hours per week for "fringe benefits" such as paid vacations, holidays, and sick leave.[75] Thus, the gain is 33.7 hours. De Grazia attempts to discredit this conclusion.

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[72] Brightbill, The Challenge of Leisure, p. 87.

[73] *Ibid.*, p. 112.

[74] de Grazia, *op. cit.*, p. 419; cf. Max Kaplan, *Leisure In America* (New York: John Wiley and Sons, Inc., 1960), p. 37.

First, he cites the fact that the 38.5 figure is for all workers, including part-time workers. If just the full-time workers are considered, then their average work week, including their regular and overtime hours, is closer to 47 than 38.5 hours. Making this correction, the gross free time is reduced to 25.2 hours.[76]

"Moonlighting" must also be taken into consideration. Officially, nearly 5 percent of the work force averaged about 12 hours a week at a secondary job in 1959. Since these figures are underestimated for various reasons, de Grazia makes, what he calls, a conservative estimate that 11 percent of the work force is involved in "moonlighting." This would be about one hour per week for the average worker, reducing the gross free time to 24.2 hours.[77]

Other conclusions:[78]

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[75] de Grazia, op. cit., p. 60.

[76] Ibid., pp. 62-64.

[77] Ibid., pp. 64-65.

[78] Ibid., pp. 65-79.

8.5 hours used for traveling to and from work.

4.8 hours used in miscellaneous work (not hobbies) around the house.

2.3 hours used on household chores, housekeeping, and shopping, exclusive of preparing food. (Due to working wives.)

15.6 hours

This leaves a total gross free time of 8.5 hours. This could be further reduced if one considered the time necessary for moving. It is a known fact that one out of every five families moves each year. It is also true that many office employees use their lunch hours to talk over business while eating. All factors taken into consideration, de Grazia concludes that the difference between 1850 and 1960 comes down to a very few hours. Leisure, he says, is a myth of industrialization.

The figures produced by de Grazia are impressive but not conclusive. First, he makes many generalizations which are based on assumptions and not facts. Second, he uses averages to dismiss the forty-hour week, and these can be quite deceiving. One has only to cite the old story of the man who drowned in a river that had an average depth of two feet from bank to bank. Third, the tremendous rise of the leisure and recreational market in the past few years would indicate a substantial rise in leisure time.[79] Fourth, the surprising growth of the symptoms of a leisure society give indications that his conclusions are not entirely true.

Leisure has been appropriated by the modern society, but it is being unequally distributed among the citizens. The hourly wage earner has experienced most of the benefits. The professionals, executives, officials, and other civil servants, and the self-employed may well find that the hours of work, and especially the psychic demands of their tasks, have declined little, if at all.[80] The work week for the executive, including his office work, work taken home, and the hours spent in business entertainment, often exceeds 55 hours. This does not include his business travel which for some runs as high as 30 hours a week.[81] However, it should be noted that the dehumanization of automation and cybernation has not substantially affected this particular group. One is even prone to admit that they experience some of the benefits of leisure in their work.[82]

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[79] Editors of _Fortune_, "$30 Billion for Fun," _Mass Leisure_, pp. 161-72.

[80] Harold L. Wilensky, "The Uneven Distribution of Leisure: The Impact of Economic Growth on 'Free Time,'" _Work and Leisure: A Contemporary Problem_, pp. 112-13; cf. Hall, _op. cit._, pp. 123-24.

[81] de Grazia, _op. cit._, p. 127.

[82] Lee, _op. cit._, p. 39.

Friendship, challenge, and entertainment make their task enjoyable, but the extreme pressures do demand added leisure in its pure form. With the swelling college ranks this leisure should soon be available.[84]

The farmer has also received his fair share of the new leisure. The average agricultural worker (includes wage and salary workers and self-employed workers) moved from a 52.5-hour week in 1948 to a 48.0-hour work week in 1960. Much of this was due to better and more productive machinery.[85]

The working wife with children may experience a decrease rather than a rise in leisure time. The total working week for a working wife without children is about 78 hours and with children about 84 hours. For non-working wives the time varies from 55 hours with no children, to 70 hours with one child, to 78 hours with three or more children.[86] However, only 36.5 percent of the married women in the United States were involved in the labor force in 1966. Since over one-half of these are below twenty-four or over forty-five,[87] it may be assumed that

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[83] de Grazia, op. cit., p. 128. [84] Lee, loc. cit.

[85] Henle, op. cit., p. 185.

[86] Wilensky, op. cit., p. 135.

[87] Statistical Abstract of The United States-1967, p. 229.

only about 18 percent of the married women are working when they have young or even adolescent children. The mechanized kitchen and the elaborate labor-saving devices, along with more light and heat, speedier transportation and communication have doubtlessly cut back the minimum number of hours necessary to maintain the home.[88] The declining birth rate should provide more leisure hours in the future.[89] Therefore, it can be concluded that the average woman and the average mother is experiencing and will experience more leisure as it has been defined in the introduction.

Among those who have received a large portion of the free time that is being produced by automation and cybernation are the young and the old. The young are released from school at 3:00 or 4:00 o'clock, but the mechanized society has greatly reduced the chores at home and only a small minority live on the farm. Homework makes few demands except on the more serious students. Through age restrictions and its bureaucratic requirements the law has made part-time jobs less available. When he enters college, the young person's amount of free time at loose ends diminishes; however, during his teenage years preceding this he has more than enough free time but does not have the means to purchase leisure goods unless these are purchased by parents.[90] Since the percentage of population under twenty continues to increase,[91] the total hours of leisure experienced by youth continues to increase.

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[88] Wilensky, *op. cit.*, p. 134.

[89] *Statistical Abstract of the United States--1967*, p. 6. Percent increase 1950-1961 was between 1.6 and 1.8 percent. Percent increase in 1966 was 1.1 percent.

Earlier retirement ages, educational and occupational obsolescence, compulsory retirement policies and age discrimination in hiring, the decline of "old men's" jobs in proportion to the number of old men, and longer life spans have all contributed to the tremendous number of leisure hours now experienced by the older citizens.[92] Not working or retirement is the fastest growing of all leisure occupations. The total number of United States citizens sixty-five and over will increase from 18.5 million in 1966 to 23 million in 1980--a 25 percent increase.[93]

The unemployed account for more life-span leisure hours than any single group except women. In March, 1967, 3.9 percent or 2,954,000 of the labor force were unemployed. Another 1,000,000 were idle at least for one week and many for as long as two months during the year.[94] This unemployment was mostly among unskilled and semi-skilled manual workers and low-status service workers (disproportionately very young, elderly, non-white or foreign-born).[95] Strictly speaking, this free time experienced by the unemployed should not be termed leisure as it was defined in the beginning. There is generally no real element of free choice in chronic unemployment. The elements needed for life's subtinence have not been provided and the mind is not free from anxiety of hunger and poverty.

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[90] de Grazia, op. cit., p. 145.

[91] Statistical Abstract of the United States--1967, pp. 8-9.

[92] Wilensky, op. cit., pp. 126-27.

[93] Statistical Abstract of the United States--1967, loc. cit.

It becomes quite evident as one studies the distribution of leisure that it is impossible to formulate or to solve each problem of leisure "without understanding the position of the groups who have the problem and the nature of the social and economic changes underlying these problems."[96]

VI. THE CONSUMER-LEISURE ORIENTED SOCIETY

The problem of the allocation of free time might be called a problem of metaeconomics.[97] Van Harvey says that the average man is beginning to take the relative meaninglessness of his work for granted and seeks meaning for life in his leisure. However, he pursues this leisure with such tight-lipped intensity that it, paradoxically, becomes a kind of work. Man turns from an ethic of production to an ethic of consumption, finding his models and ideals in the leisure world--a world molded by the advertisers.[98] In this consumer-active society man works to gain money or to qualify for credit in order to buy material things or semi-luxury services.[99] He buys pleasure which is manufactured and sold at mass production prices.[100]

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[94] Ibid., pp. 221, 248.

[95] Wilensky, op. cit., p. 127.

[96] Berger, op. cit., pp. 22-23.

[97] Soule, op. cit., p. 24.

With the purchasing power of the masses continually growing as their leisure increases there has been a tremendous leap forward in the number and volume of leisure-time industries.[101] The whole economy of America is more and more involved with time off.[102] One good example of this change is the many real estate dealers who are developing huge tracts of land with leisure in mind--the retirement homes in Florida or the weekend cabins on the lakes.[103]

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[98] Van A. Harvey, "Toward An Ethic of Leisure," Christianity And Society, XX (Spring, 1955), 21.

[99] Hall, op. cit., p. 128.

[100] Nash, op. cit., p. 131.

[101] Hall, op. cit., p. 126.

[102] Russell Lynes, "Time on Our Hands," Mass Leisure, p. 348.

Man's use of his leisure time depends to a great extent upon his occupation and social standing. Persons in manual occupations spend much of their leisure time in physical pursuits while those in intellectual occupations seek intellectual endeavors during their free time.[104] The average lower-class individual uses parks and playgrounds, attends commercial amusements, attends museums, watches television, and participates in sports more during his leisure time than the upper-middle class individual. The upper-middle class prefers to use their leisure time for reading, staying at home, attending concerts, theatrical plays, and special lectures more often than the lower class.[105] Chi square tests point to the fact that as people get older they settle into class patterns, while younger people are not so rigid in observance of these customs.[106]

Karl Mannheim has noted that the average citizen is unable to invent new uses for his leisure time.[107] This might help explain two modern trends in the use of leisure. First, man is moving more toward participation as a spectator. Here he can watch, listen, comment, and take no chances--he is always right.[108] Second, there is a definite trend toward more home life; everything is geared to the home. Jobs are selected on the basis of how they affect the home. Man is accountable to the Maker first of all on how good a husband and father he is. "As once it was wrong to play so hard it might affect one's work, now it is wrong to work so hard that it may affect family life." The young fathers delight in their babies and perform community services for their children. Do-it-yourself jobs are a pleasant and meaningful contribution to family life. The home has taken on new meaning in the consumer-leisure society.[109]

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[103] Norden, _op_. _cit_., p. 44.

[104] Erwin O. Smigel (ed.), _Work and Leisure: A Contemporary Problem_, p. 11.

[105] White, _op_. _cit_., pp. 198-205; cf. Clarke, _op_. _cit_., pp. 208-209.

[106] White, _op_. _cit_., p. 204.

The American use of leisure not only is dependent upon occupation and class but is also determined by personal preferences, age, sex, interests, geographical localities, and other variables.[110] The forms of pastimes chosen run the gamut of human amusements. No exhaustive list[111] will be included, but representative pursuits will be examined.

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[107] Karl Mannheim, _Man and Society In An Age of Reconstruction_ (New York: Harcourt, Brace, and Company, 1944), p. 317.

[108] Nash, _op_. _cit_., p. 64.

[109] Mead, "The Pattern of Leisure in Contemporary American Culture," p. 15.

There are at least three methods of determining how time is spent. One method is to study and observe what people spend their money for. Second, activities can be ranked according to the frequency in which they are engaged or by the importance assigned to them. Third, rank activities by the length of time devoted to them.[112]

Using the first method, de Grazia found that American citizens spend about 5 percent of their income for recreation and recreational equipment. This average remains relatively constant across the income spectrum. Slightly over one-quarter of this went into the radio-television area and the same amount went into toys and sports equipment; 8 percent was spent on motion pictures; 10 percent on reading, 6 percent on gardening; 5 percent on billiards, bowling, dancing, and other activities in commercial places; 5 percent on clubs; 2 percent on spectator sports. These figures provide certain indexes, but they can be misleading.

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[110] Norden, op. cit., p. 22.

[111] See de Grazia, op. cit., pp. 91, 98 for a more complete list.

[112] Ibid., p. 129.

Tons of the "leisure equipment" bought each year are not used for that purpose or are not used at all.[113]

Using the second method, one's findings are somewhat consistent with the first set of data. The activity engaged in most frequently by all people is watching television. Other leisure activities engaged in are listed below according to the declining percentage of participation: visiting with friends or relatives, working around the yard, reading magazines, reading books, going pleasure driving, listening to records, going to meetings or organizational activities, engaging in special hobbies, going out to dinner, participation in sports, etc. The list varies slightly with geographical locations and educational attainment.[114]

Moving to the third method of studying the use of leisure time, one finds some new developments. Watching television still holds the number one place in this analysis, since the average American family watches television an average of six hours and eight minutes every day,[115] but challenging it for the first position is the time spent on annual and weekend vacation trips. On an average given day about one and a half million Americans are on vacation.

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[113] Ibid., pp. 96-97. [114] Ibid., pp. 441-43.

[115] Norden, op. cit., p. 23.

Around two-thirds of them take trips lasting more than three days, and one-third take two or more such trips. The average vacation trip is taken by car and is for a distance of over a thousand miles round trip.[116] More and more trips will be taken as three-day and even four-day holiday weekends become more prevalent. Some companies are giving their employees their birthdays off and providing extra "floating holidays" which can be taken at any time an employee desires, often to make a long weekend.[117]

Rudolph Norden makes several general observations about the uses of the new leisure time. He notes that more time is being spent reading books and magazines. With the popularization of the paperbacks, the publication of all kinds of books rose 445 percent between 1940 and 1960. The pleasure-boat and camping business is booming. Over eight million recreation boats are now being used by Americans. Along with the pleasure-boat craze has been a new interest in water sports. The do-it-yourself industry has grown more rapidly than attendance at spectator sports. Americans are joining many clubs organized around leisure activities. Bridge clubs, garden clubs, and antique car clubs are a few examples. One can find companionship in practically every sport, hobby, or other leisure-time endeavor.[118]

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[116] de Grazia, _op_. _cit_., p. 110.

[117] Porter, _loc_. _cit_.

There is always present the abuse of leisure. With a rise in leisure time has come a rise in drinking of alcoholic beverages and gambling. Both have contributed to family disintegration and job absenteeism. In 1963 there was a 4.5 percent increase in the consumption of liquor by Americans. In that year 257,044,292 gallons of liquor were drunk by American citizens.[119] There was a 25 percent rise in the per capita consumption between 1955 and 1966.[120] Over five million Americans are now alcoholics.[121] Gambling is increasing at a phenomenal rate. Since 1949, the total sums bet and the paid admissions to racetracks have more than doubled. During the same period of time the revenues collected from legalized gambling establishments in Nevada have increased fivefold.[122]

Leisure time is also abused through habitual loafing, attendance at degrading amusements such as the "key clubs" and the houses of ill fame, and gossiping over tea behind lace curtains. One other abuse should be mentioned--the overextension of the twentieth century privilege of buying now and paying later. These and other mistreatments and mis-uses of leisure time reveal a moral gap in the "Great Society."[123]

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[118] Norden, op. cit., pp. 23-27; cf. Section on "The Runaway Weekend--Mass Leisure," Mass Leisure, pp. 268-304.

[119] Norden, op. cit., p. 31.

[120] Statistical Abstract of The United States--1967, p. 759.

[121] Wayne Oates, Alcohol In and Out of the Church (Nashville: Broadman Press, 1966), p. 12.

[122] Ross Coggins, The Gambling Menace (Nashville: Broadman Press, 1966), p. 28.

Max Kaplan notes that the way man uses his leisure provides a crucial element for diagnosing his society. Leisure aspirations and tastes give vital clues to what a man is, who he is, and where he is going.[124]

VII. BENEFITS OF LEISURE

In light of the foregoing discussion, it seems advisable at this point to list some of the possible benefits of leisure. These will be listed with only a brief explanation since most of them will be treated more thoroughly in the remaining chapters.

First, leisure gives opportunity for creativity. It provides the seedbed for the gifted and fortunate to develop their talents. Artistic and scientific creativity should be unlimited in the leisure society. It should also supply creative experiences that broaden one's horizons of thought.[125]

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[123] Norden, op. cit., pp. 32-33.

[124] Kaplan, op. cit., pp. 4-5.

Second, leisure furnishes opportunity for a better understanding of self. Man in the midst of leisure is freed to touch the infinite within him and re-orient his finite being.[126] As the mind is turned from immediate habitual concerns to a consideration of ultimate concerns, man can once again find his meaning for existence.[127]

Third, opportunity for self-fulfillment is provided. As automation destroys the possibility of self-fulfillment in one's work, then a new opportunity is necessary.

Fourth, leisure provides the opportunity for freedom and happiness. Frayed nerves, weariness and dyspepsia could vanish. Required work will not produce exhaustion and since the leisure time will not be tied to men's livelihoods, there will be no need to conform to the accepted standards. They will be freed both physically and economically to enjoy the happy life. Bertrand Russell says this should lead to a distaste for war and a more kindly and less suspicious view of others.[128]

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[125] Beryl Harold Levy, "Automation and the Future of Man," Preserving The Individual In An Age of Automation, p. 20.

[126] Garnet Larson, "Leisure--Youth and Age," Challenge of the New Leisure: Proceedings of the Forty-Fourth Conference of the American Country Life Association, Inc. (Lincoln, Nebraska: Nebraska Center for Continuing Education, 1965), p. 43.

[127] Lee, op. cit., p. 34.

Fifth, with more free time, man could increase his education. He could also find time for rest and restoration and for rediscovering life in its entirety.[129] Time for the thousands of experiences stored in the unconscious mind to jell would be available.[130]

Sixth, leisure could provide more opportunities for service and brotherly love. The matrix for this opportunity will be theoretically possible when automation provides for material wants and leisure time becomes abundant.[131]

Seventh, opportunity for a renewal of home life would be available. The family unit could be solidified in leisure activities as it once was in family farm work.

Eighth, leisure provides for opportunities to share in the cultural creations of man. The renewal of the arts could be an outgrowth of the leisure society.[132]

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[128] Bertrand Russell, "In Praise of Idleness," Mass Leisure, p. 104.

[129] Lee, op. cit., p. 35.

[130] Nash, op. cit., p. 118.

[131] Rudolph Edward Pliska, "Automation Challenges The Modern Corporation," Preserving The Individual In An Age of Automation, p. 28.

[132] Nash, op. cit., p. 120.

Ninth, leisure furnishes man with a new opportunity to accomplish democratic ideals. Mass leisure could lead to mass participation in politics and government affairs.[133]

The leisure-based culture is not an ominous, black cloud threatening a storm of total destruction to the American society. There are definite possibilities of evolutionary and revolutionary advances for society if man uses leisure in a creative and responsible manner.

VIII. FALSE IDEAS OF A WORK-ORIENTED CULTURE

Many who resist the new leisure society and its opportunities have had their minds tainted by the work ethic. The work-oriented culture which dominated society for centuries produced many false ideas. One of these is the concept that leisure is something that has to be earned and re-earned. The only exception is the one allowed for the very old. The child earns his play by growing and learning; the adult earns his recreation by working; the older person actually earns his retirement by a life of work. If leisure is unearned, it will have to be paid for at a later date. Vice is, among other things, an occurrence where pleasure is experienced first and pain second.

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[133] Ibid., p. 124.

Virtue is just the opposite--pain first, then pleasure.[134] Anyone who has not worked according to society's standards does not deserve leisure.

Another prevalent idea propounded by the work ethicists is that recreation's sole purpose is to re-create for more work. The eternal cycle of work-fatigue-recreation-work must go on. If the amount of recreation experienced begins to exceed the amount needed for re-creation, alarm spreads. People will have unearned leisure which will lead to moral decay. Without the constraining powers of fatigue, almost anything could happen.[135]

Not only must a man work to earn leisure, he must work (as defined by society) to eat. Margaret Mead notes that this is a relatively new idea; before industrialization, many did not even have a dichotomy between work and play.[136] The very fact that work has become a universal necessity is a Puritan victory.[137] This gospel of hard work as a basic necessity of life often led to cultural impoverishment and anti-intellectualism.[138]

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[134] Mead, "The Patterns of Leisure in Contemporary American Culture," p. 11.

[135] *Ibid*., p. 13.

[136] Mead, "The Changing Cultural Patterns of Work and Leisure," *Seminar On Manpower Policy and Program* (Washington, D.C.: United States Department of Labor, 1966), p. 8.

[137] Clement Greenberg, "Work and Leisure Under Industrialism," *Mass Leisure*, p. 40.

Since work was necessary in order to earn leisure and success in work was a sign of God's favor, it was naturally assumed that the poor should not have leisure. Even the idea that the poor should have leisure was and is shocking to many of the rich. Bertrand Russell says that such an attitude leads to a Slave State morality.[139]

Utilitarianism is basic to the work ethic. Everything must be done for the sake of something else--never for its own sake.[140] One does not have recreation just because recreation is good within itself, but because it rests and strengthens the body for work, or it may eradicate juvenile delinquency, reduce crime, improve employee morale, or hold young people within the Church. Such ulterior designs contribute to the false philosophy of leisure.[141] This is not to say that recreation cannot serve the above purposes, but it is to say that if this is one's sole purpose for providing recreation, then one has not understood the intrinsic values of leisure.

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[138] Norden, op. cit., p. 59.

[139] Russell, op. cit., pp. 99-100. [140] Ibid., p. 102.

[141] William C. Sutherland, "A Philosophy of Leisure," The Annals of the American Academy of Political and Social Science, CCCXIII (September, 1957), 2.

Very closely related to the above ideas is the concept that knowledge is gained only when man puts forth a concerted physical effort. This is close to the idea that anything man does naturally and without effort is a falsification of true morality. Josef Pieper observed that the highest forms of knowledge come to man like a gift. Effort may create a condition, but it is not the cause.[142] The teaching that knowledge comes when effort is exerted tends to destroy contemplation and reliance upon God. Such a position is a product of scientific determinism and ignores the intuitive capacities of man.

One other work ethic concept shall be mentioned. Although it is an intrinsic part of all the above ideas, it merits a position of its own. The notion that any idleness is sin is basic to the work ethic. It is usually expressed in the saying, "The idle mind is the Devil's workshop." Such teachings lead to extreme guilt when a moment of free time is experienced which is not used for some utilitarian purpose.[143]

The new leisure society has caused some men to re-evaluate the false ideas of the work ethic. Leisure is beginning to be seen by some as an end in itself and not as a restorative for work.[144] As the center of life's interests moves from work and the workplace, the worker is beginning to see leisure as something which has value of its own.[145]

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[142] Pieper, op. cit., pp. 37-41.

[143] Martin, Leisure Time, A Creative Force, p. 6.

The fact that man must work in an industrialized society is no longer considered a defense of drudgery for drudgery's sake.[146] Work which challenges the individual to use his capacities and serve his fellow man is beginning to be a norm for younger people. Since this is not and cannot be true of all work, then many are beginning to seek these qualities in their leisure activities.

The common man is beginning to drop the Calvinistic work ethic, but he still needs a rationale or reason for doing it. One of the tasks of the Church in the new leisure society is to give this man a theology of leisure which will relieve unnecessary guilt and allow him to enjoy a creative and responsible use of his new leisure time. Utilitarianism as a complete basis for all that is done must be challenged. Men must be freed of the slave state morality and the gospel of hard work. An attempt will be made in the next three chapters to provide some guidance in overcoming these obstacles.

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[144] Lee, op. cit., p. 29.

[145] Robert Dubin, "Industrial Worker's Worlds: A Study of the 'Central Life Interests' of Industrial Workers," Work and Leisure: A Contemporary Problem, p. 54.

[146] Nash, op. cit., pp. 106-14.

CHAPTER III

LEISURE-WORK: CELEBRATION OF LIFE

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LEISURE-WORK: CELEBRATION OF LIFE

It was established in the preceding chapter that America is rapidly moving into a mass leisure society. The presence of certain disadvantages or complications was confirmed. This chapter will be dedicated to the proposition that the future holds great possibilities as well as problems if man can come to know his own capacities. Neither a work-based culture nor a leisure-based culture is deemed sufficient; there must, if it be possible, be a middle ground, a balanced perspective, a "golden mean." A new term, leisure-work, will be introduced as the true basis for the celebration of life. Man's innate capacities for work and leisure will be discussed and the relationships between leisure and play will be explored. The possibilities and advantages of a balanced approach to the work-leisure dilemma will be probed and the creative potential of leisure will be analyzed. The implications for worship and education will be extrapolated from the accrued data. Finally, a brief discussion of the government's role in the work-leisure based society will be presented.

I. INNATE CAPACITIES FOR WORK AND LEISURE

Man has an innate capacity for work and leisure; however, neither is exclusive or supreme. Each capacity complements the other in presenting a total picture of life. Both must be developed and exercised since they are indispensable to man's survival as a healthy and creative being.[1] The compound term "work-leisure" will be used to express this innate complementarity within man the creature. This is not an absolutely new idea although the term is a current creation. Aristotle's emphasis upon the virtue of eutrapelia[2] is similar in many ways, and, although not applied directly to the work-leisure complementarity, his "grave-merry" man expounded upon by Plato, Plotinus, Xenophon, Strabo, Diogenes Laertius, Aristophanes, Aquinas and others points to the balanced nature of man's true being.[3] Just as seriousness and gaity must be mingled in the right proportions, so must work and leisure be blended to produce the true potential of man as created in the image of God.[4]

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[1] Alexander Reid Martin, Leisure Time--A Creative Force (Albany, New York: Fort Orange Press, 1963), p. 6.

[2] Aristotle, Nicomachean Ethics, IV, 14, 1128a; eutrapelia can be translated versatility; cf. Hugo Rahner, Man at Play (New York: Herder and Herder, 1967), pp. 91-105.

[3] Rahner, op. cit., pp. 26-34.

All of life and nature seems to be based upon rhythms[5] and one of man's basic rhythms is based upon the work-leisure complementarity. Work satisfies the basic desires to know the "whyness" of life. Through work man can answer the scientific "Why?" but only leisure allows him to fathom the depths of the "whatness" of life's meaning. Work must be complemented by leisure which produces relaxation. Only when one is completely relaxed, does his mind, body, and emotions have free play to wonder, meditate, and marvel at God's creation.[6] Through this period of open-mindedness and open-heartedness he is able to plum the depths of his own being and God's creation. As the poet Van Dyke puts it, he can "listen to stars and birds and babes and sages with an open heart, and let the spiritual, unhidden and unconscious, rise up through the common."[7]

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[4] Cf. Bennett Berger, "The Sociology of Leisure: Some Suggestions," Work and Leisure: A Contemporary Social Problem, ed. Erwin O. Smigel (New Haven, Connecticut: College and University Press, 1963), p. 26; Jay Nash, Philosophy of Recreation and Leisure (St. Louis: C. V. Mosby Company, 1953), p. 207.

[5] Charles Brightbill, The Challenge of Leisure (Englewood Cliffs: Prentice-Hall, Inc., 1960), p. 57.

[6] Martin, op. cit., p. 8.

[7] Ibid.

The primitive pattern of life was very simple; there was no distinction between recreation and work. The dichotomy between work and leisure arose only when man sought one above the other.[8] The balance of personhood was broken. Man, in the process of time, has chained himself to one aspect of life after another--meditation or amusement or work or leisure. Work has monopolized the past three centuries. In sanctifying work man sacrificed some of his personhood. The restoration of leisure in a balanced role is a move toward the restoration of God's image within man. As Brightbill has put it:

> It is still possible to be lost in the midst of plenty and restricted in the absence of chains. Leisure can be the vehicle for holding onto the individual freedoms from which our cultural achievements have sprung and upon which they depend.[9]

However, man must guard against the seizure of authority and personhood by leisure.

A mass leisure society presents as crucial an identity problem as the work-oriented society. Identity is necessary or one has the tendency to prostitute the God-given possibilities of leisure to the gods of amusement, idleness, and self-satisfaction. It has been noted that man has been unprepared for the leisure revolution, but there is every reason to believe that this is not due to a fundamental part of his nature but was acquired through an early and prolonged interference with his innate capacities for work and leisure.[10] These dormant capacities must be restored to full life and a true work-leisure complementary established. More will be said about this in the next chapter where a theology of leisure will be developed. It is sufficient to say at this point that if Jesus ordered his life, though busy, in a rhythm between work and relaxation and since creation's Lord is the God who was incarnate in Christ, pleasure and joy, recreation and leisure in general should hold a place in the worship of God.[11]

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[8] Nash, op. cit., p. 87.

[9] Brightbill, op. cit., p. 110.

II. LEISURE AND PLAY

At the heart of a leisure-work society is the spirit of play.[12] Play is a human activity that engages both the body and the soul. It expresses an inward spiritual skill with the aid of physically visible gestures, audible sound, and tangible matter.[13] Robert Lee has defined play as

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[10] Martin, op. cit., p. 6.

[11] W. R. Hoover, "Toward a Theology of the Christian and His Use of Leisure Time," Brethren Life, IV (Spring, 1959), 66.

[12] Robert Lee, Religion and Leisure in America (Nashville: Abingdon Press, 1964), p. 53.

> an activity characteristic of all ages, occurring in a social setting. It is free and has none other than a self-directed aim; it is real only as a self-construct; it is happy, euphoric, rather than sad; it is structured, characterized by rules and regulations; it is meaningful activity.[14]

Play cannot be limited to either work or leisure, but real leisure includes play. It may be the play element found in or added to work that causes some to identify their work with their leisure. One finds that certain professions such as advertising, communications and public relations industries, certain forms of sales work, politics and stockbroking lend themselves to the spirit of play.

The spirit of play saturates contemporary life. Even though Huizinga has complained bitterly about the professionalization of sports in the past few decades, sports or athletic games still manifest a play spirit for the amateur.[15] Clubs and societies serve as outlets for the play factor. The military, even though it deals with the extremely serious business of war, has, in a sense, made army life one vast game. Love, courtship, and marriage involve a vast element of "play." Man's tremendous propensity for role playing is closely related to the play factor. Finally, one can find an element of play in worship. Lee notes that Karl Barth sees play as a clue to the understanding of the Church's approach to culture.[16] Play within work can be a healthy involvement or it may be a synthetic type of pleasure substituted for leisure. Play within work must not be substituted wholly for play within leisure.[17]

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[13] Rahner, op. cit., pp. 6-7.

[14] Lee, op. cit., p. 76.

[15] Johan Huizinga, Homo Ludens (Boston: Beacon Press, 1950), pp. 196-99.

Play, as an element of man's leisure, has had an important position in the history of man's evolving civilization. It has served as an agent of culture building, as an indicator of social development, and as a means of transmitting cultural norms, mores, and values.[18] Integration and normality are achieved through meaningful recreational activity. Nash feels that the skills learned in play activities supplement and, in some instances, replace the satisfactions formerly found in work.[19] Emil Brunner has said that "play is the oil which makes the wheel of life turn less feverishly, and of all play the best is play with children; they are our best teachers in this respect."[20]

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[16] Lee, op. cit., pp. 54-68.

[17] Norman Lobsenz, Is Anybody Happy? (Garden City, New York: Doubleday and Company, Inc., 1962), pp. 93-94.

[18] Lee, op. cit., p. 75.

[19] Nash, op. cit., p. 200.

Play, in its pure form, is essential to the leisure-work celebration of life. Play deals with the whole person and guards against the tendency to equate leisure with contemplation or pure mental activity. Play temporarily removes one from his environment and allows him to express himself freely in a world of fantasy. Both the mind and the body are stimulated.[21]

Walter Raushenbusch said:

> The real joy of Life is in its play. Play . . . is the real living of life with the feeling of freedom and self-expression. . . . Real civilization should increase the margin of time given to play.[22]

Play is significant as a leisure expression. August Heckscher sees play at the very heart of life and leisure. He notes that a genius for play has been conspicuously absent from the modern leisure. Entertainment, amusement, and distraction have dominated man's free time. These are good as far as they go, but they will inevitably lead to boredom if underneath there is not a sense that life itself is a kind of game--a spirit of play.[23] True play brings freedom and freedom brings self-realization. Lee says that a man at play is in a sense being most truly himself.[24]

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[20] Emil Brunner, The Divine Imperative, trans. Olive Wyon (Philadelphia: The Westminster Press, 1947), p. 390.

[21] Lee, *op. cit.*, p. 79.

[22] Walter Rauschenbush, Christianizing The Social Order (New York: The Macmillan Company, 1912), p. 248.

The social significance of play is seen in its process of making and sustaining rules and sanctions. It becomes a source of ethical codes. Second, the activities of play may produce a feeling of cohesiveness or oneness. A third social aspect of play is the establishment of the relationship of the individual to the group. Fourth, play provides an avenue for the improvement of social status.[25] Finally, play's disinterested and liberating nature is a prelude to esthetic activity.[26]

Play not only has value for society, but it has functional value for the individual. Play functions as a medium for self-expression and communication. It serves as a source of sheer joy and provides security for many, while it provides a wholesome escape from reality for others (it is unwholesome when this is the sole reason men play). Play gives expression to the desire for community and functions to bring a sense of wholeness in freedom.[27]

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[23] August Heckscher, The Public Happiness (New York: Atheneum Publishers, 1962), pp. 176-77.

[24] Lee, loc. cit.

[25] Ibid., pp. 80-84.

[26] E. Rideau, "Theology of Leisure," Theology Digest, XII (Fall, 1964), 187.

The concept of work-leisure reflects the wholeness of life. Leisure is not a peripheral element, but a crucial part of life. Play reflects this "holistic" view of man. It is a critical leisure activity without which man cannot realize his true personhood or potentiality. The work-leisure society must have a beneficial view of play if it is to be truly the celebration of life. Play must not be prostituted to the utilitarian work ethic or the fun morality but claimed for its own intrinsic values.

III. LEISURE AND CREATIVITY

Genuine leisure is characterized by a positive internal freedom from boredom and apathy, "by a freedom to celebrate life." The spirit of true leisure is affirmative, saying "yes" to life. This does not mean the absence of sadness, pain, suffering, or loneliness at times; it is a spirit that is deeper than the pleasure sensation. "It is a state of being in harmony with life as a whole."[28] Leisure has a creative function, an end within itself, of bringing man to a new self-realization, a new God-consciousness, and a new social awareness. Leisure's creative potential is to awaken man's creative awareness.

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[27] Lee, op. cit., pp. 84-88.

[28] William Stevens, Jr., Are We Ready For Leisure? (New York: Friendship Press, 1966), pp. 31-32.

Man's first reaction to the new mass leisure has been the pursuit of pleasure and happiness. In fact, many have tried so hard to be happy, they have taken the fun out of their play and recreation. Norman Lobsenz notes that "pleasure is no longer man's servant but his tyrant."[29] The insatiable drive to maintain happiness compels one to do things he doesn't even like to do. Millions go to movies, take Sunday afternoon drives, turn on the television at night, go to parties, or take refuge in hobbies not because they want to but because these are the accepted modes of pleasure. None of these forms of recreation are condemned as such, but this compelling attitude with which they are engaged is questioned. One rushes constantly to fill the day with those things that bring pleasure (according to society) until weeks fly by one after the other filled with "official" leisure but void of any real meaning or creative awareness.[30]

The "pleasure-crates" lead the flocks to the fountain of happiness in the land of leisure, but each continues to grind his own institutional ax and seeks to dominate the national philosophy of pleasure. Molds are made and people must fit themselves into them. The professional recreationist's answer is "everybody get out there and play." Nobody at rest could be enjoying leisure. The "pleasure-crates" are disciples of "useful" pleasure and are determined to improve man.[31] One sees immediately a carryover of the utilitarian work ethic.

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[29] Lobsenz, *op. cit.*, p. 45.

[30] *Ibid.*, pp. 45, 59-60.

Every man is an individual; but those who espouse official leisure will not let man be himself, he must fit the mold. If he simply takes a quiet walk in the country and idly passes the time enjoying the beauty of nature around him, he is a queer fellow. However, if he studies ornithology; and joins the local bird-watcher's club; and visits the government bird sanctuaries; and keeps a chart of his activities--why then he is a bird-watcher, and not queer at all. Work, achievement, and personal advancement are masqueraded under the guise of pleasure.[32]

Every man has his own specific leisure needs. Generally, leisure serves the same capacity for all men, but the patterns used to accomplish its self-contained goals are numerous and varied. One may use his leisure time recuperatively, actively, or passively. His activities may be self-oriented or service-oriented, alone or with others, as a spectator or a participant, an escape from involvement or as relief from boredom. Any one of these usages could be creative or uncreative for any particular individual.[33] The freedom and the uniqueness of the individual can be and must be preserved in leisure.

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[31] Ibid., pp. 182-89.

[32] Ibid., pp. 76-78.

Generally, a climate that favors self-discovery and relaxation needs to be created. Man must overcome his pursuit of happiness and instill the happiness of pursuit--the pursuit of greater awareness of self, the inner and outer worlds, beauty, and truth. One must be allowed the privilege of becoming what he is.[34] Jay Nash notes: "As a rule, happiness is not in arriving but in enjoying experience along the way."[35] One might add, "as man discovers himself and his relationship to creation." The natural desire for security may, at times, become a menace to self-discovery.[36]

Those concerned with leisure must become less interested in scheduling and timing and more involved with providing the impetus for imaginative and creative uses of free time. This means of attaining growth too often has been confined to childhood when it could also serve man in his adult years.[37] The capacity for awareness, so predominant in infants, needs to be recaptured by the adult. Awareness is the ability to live in the here and now, and not in the elsewhere, the past or the future. It is one's capacity to know how he feels, where he is and when it is. Closely allied to awareness is spontaneity or the freedom to choose and express one's feelings.[38]

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[33] William A. Faunce, "Automation and Leisure," *Work and Leisure: A Contemporary Problem*, p. 90.

[34] Martin, *op. cit.*, pp. 13-14.

[35] Nash, *op. cit.*, p. 66.

[36] *Ibid.*, pp. 77, 167.

The reclamation of individuality or autonomy means the overthrow of some parental, social, and cultural influences. Some demands of contemporary society at large, and the advantages of any immediate social circle, may have to be partly or wholly sacrificed. Leisure provides the opportunity to carry out this task. Freedom within one's leisure time is crucial to one's creativity. Leisure can free the soul for the capacity to choose. Brightbill notes: "Leisure can help keep man's free will alive and help shape his inner laws and principles."[39] It appears quite obvious that the Church can help prepare man for mass leisure by instilling in him the ability to make ethical decisions--not only between good and evil but also between good and best.[40] Ethics becomes a necessary part of religious education. Man must be taught to seek and to use his freedom within leisure to the honor and glory of God.

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[37] Lee, op. cit., pp. 104-105.

[38] Eric Berne, Games People Play (New York: Grove Press, 1964), pp. 178-81.

[39] Brightbill, op. cit., p. 109; cf. pp. 106-108.

Leisure becomes a mirror reflecting the personality of both the nation and the individual. It is difficult to assess the influence of leisure upon personality, but it must be considerable. However, leisure makes its greatest contribution, not necessarily to personality development, but rather to personality adjustment. Self-expression, self-discovery, and self-realization are the underpinnings for a healthy personality adjustment. Leisure gives man opportunity to establish the wholeness of life, to rearrange the parts within and without into a meaningful whole.[41] It gives man the time necessary to establish the belonging concept so essential to a well-integrated personality. If he misuses this opportunity, then loneliness, boredom, and sometimes delinquency results. The delinquent is invariably obsessed with "you or yours" rather than the "we and ours" concept of life. He has not been able to establish a sense of belonging.[42]

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[40] Nash, op. cit., pp. 37-47.

[41] Brightbill, op. cit., pp. 67-74.

Leisure's creative potential is tremendous, but if the potential is to be moved into a kinetic reality, attitudes and practices must be evaluated and changed. The fun morality and the carry-over of the work ethic into the leisure society must be suppressed and replaced with a Christian doctrine of leisure. The Church must emphasize the ethical possibilities of leisure and instill within men the ability to establish a leisure-work society which is basic to the celebration of life in the framework of God's creation.

IV. LEISURE AND WORSHIP

Although the next chapter will be devoted entirely to a theology of leisure, it seems appropriate to discuss the intimate relationship between leisure and worship here. Stevens has noted that "without worship, leisure becomes empty at best, impossible at worst."[43] Lee, pointing to the same relationship, wrote, "Both the impulse to worship . . . and the urge to celebrate the wonder of this life are present when leisure finds its fullest expression."[44] Worship could be classified as a leisure activity, but for the Christian it seems to be more than just an activity. Worship is an attitude toward life and filling life, and as such, it should permeate all leisure.

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[42] Nash, op. cit., pp. 99-105.

[43] Stevens, op. cit., p. 54.

Josef Pieper has written a book on Leisure--The Basis of Culture and has taken the fact that culture is dependent upon leisure as his thesis. However, he goes on to note that leisure is not possible unless it has a living link with divine worship. True leisure demands man's freedom and independence, but these are found only through the cultus, or divine worship. Suppress worship and all of man's freedoms vanish into thin air; leisure, as a celebration of life, is impossible.[45] Pieper says, "Cut off from the worship of the divine, leisure becomes laziness and work inhuman."[46] Leisure is only possible "upon the same basis as the celebration of a feast: and that formation is divine worship."[47]

Worship may and should take the form of an act within as well as an attitude undergirding leisure. As leisure provides the moment of silence, the soul's power to answer to the reality of the world is freed. An act of worship ensues as one steeps himself in the whole of creation. Happiness or a type of inward peace fills the one involved. There is a "letting oneself go" and a feeling of unity and oneness with creation. Life takes on a new dimension. Man is able to celebrate and gratefully accept the reality of creation and the inner vision that accompanies it.[48] On the seventh day God rested and praised his creation.[49]

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[44] Lee, op. cit., p. 149.

[45] Josef Pieper, Leisure--The Basis of Culture (New York: Pantheon Books, 1952), pp. 19-20.

[46] Ibid., p. 75.

[47] Ibid., p. 71.

Contemplation and prayer as acts of worship can also be classified as leisure activities. Jesus spent much of his leisure time in this form of communion with God.[50] The monks guided by Augustine and Aquinas understood the significance of this divine communication; however, they made the mistake of equating contemplation and prayer to life and lost the leisure-work celebration. They identified a part with the whole.

There are definite indications that man, who has been immersed in the work ethic in the past and has lost the art of contemplation, wants to recover the ability to spend some of his free time in contemplation. The recent growth in the popularity of Zen Buddhism and Yoga Hinduism, along with the religious drug cults, seem to point to a new desire for worship through contemplation.[51] There is a definite possibility that all of this is a direct result of the leisure revolution. The Church needs to take note and recapture the art of contemplation for its adherents.

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[48] *Ibid*., pp. 52-57.

[49] See Genesis 1-2:3.

[50] See Chapter One, Section II.

Philosophizing, although today always in danger of becoming a means to a livelihood, can also be a leisure activity and an act of worship. As man steps out of the sectional, partial environment of the workaday world and takes a position *vis-a-vis* the universe, he places himself in a position to receive the self-revelation of the God of that universe. Aristotle understood this, but he made the mistake of equating philosophy to leisure. Pieper warns that one must always leave the door open behind him because a man cannot live continually in the realm of philosophizing.[52]

Leisure provides man with an opportunity to worship through service. The New Testament teaches that social ministries are also acts of worship.[53] Colin Williams noted, "There is something wrong with the kind of contemplation which does not accept social responsibility, which is not responsible for social change."[54] Perry Norton says that "leisure may really depend upon our capacity to comprehend ourselves individually and comprehend ourselves in relationship to others."[55] This comprehension will inevitably bring social service. It will lay upon the hearts of individuals the ethical obligation to use at least part of their leisure on behalf of the masses of deprived, starving, and oppressed peoples.

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[51] Paul Horn, "A Visit With India's High-Powered New Prophet," *Look*, XXXII (February 6, 1968), 64-66; William Hedgepeth, "The Non-Drug Turn-On Hits Campus," *Look*, XXXII (February 6, 1968), 68-78.

[52] Pieper, *op. cit.*, p. 122.

Worship may be the element which makes religion and leisure so much alike. They have many common characteristics.[56]

1. Both are engaged in voluntarily.
2. They provide opportunity for rewards or gains and for achieving balance and perspective.
3. Both provide a chance to express inner desires.
4. Each places man at the center of his own destiny.
5. The supreme worth of the individual is recognized by both.

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[53] Cf. Matthew 25:31-46.

[54] The Task Force On Leisure (New York: National Council of Churches, 1965), p. 16.

[55] Ibid., p. 15.

[56] Brightbill, op. cit., pp. 38-46.

6. Both are existential in nature and promote the free will of man.
7. Man must do each himself.
8. Each helps man to escape the evil of this life.
9. Both give the chance to gain perspective on life, and to restore depth to life.
10. Either can be used for good or evil.
11. Both can provide man with dimension and grace.
12. Both aid man to establish self-respect, self-confidence, and individual dignity.

Leisure is essential to worship just as worship is essential to leisure. If man has no leisure, he cannot wonder; if he cannot wonder, then he cannot have the desire to fathom his spirit and the mystery of life, and thus, his religion grows cold. There is little joy in life. There is little hope. The rhythm of leisure-work brings one closest to the true celebration of life.

V. LEISURE AND EDUCATION

Society must provide opportunities for the abundant use of leisure time, but it is much more important that it provide opportunities to learn how to use leisure in a way that enhances rather than retards both society and the individual personality. As Brightbill states it:

> It is not so important that people use the parks, beaches, and libraries as it is that they learn to use

> their leisure in satisfying and creative ways--either with or without society's organized resources.[57]

In addition, Margaret Shannon notes that the technological, specialized world reduces the worker's ability to communicate with people outside their own specialization. However, in order to enjoy and use his leisure in the celebration of life, one must be able to communicate with his fellowmen.[58] The educator's task concerning leisure becomes twofold: (1) to prepare man for creative leisure; (2) to instill within him the capacity to communicate with others outside his own profession.

Those who are not prepared for the leisure society will exist as sterile robots, and they may find themselves alienated from life and from themselves. They will be in danger of becoming so deadened to life "that they compulsively seek overstimulation from the extreme, the lurid, the bizarre, and the macabre."[59]

The American education system has made several mistakes as it tried to prepare individuals for a successful life in the last half of the twentieth century. It has traditionally isolated leisure education on the island of extra-curricular activities; this must be changed. Leisure education must be integrated into the mainland of the school curriculum.[60] There has been a tendency for the educator to plan and to think in an extrapolative vein. The future leisure society demands creative speculation and innovations.[61]

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[57] Ibid., p. 93.

[58] The Task Force On Leisure, p. 15.

[59] Martin, op. cit., p. 4.

Often the physical educator has taught skills only in the strenuous physical sports. There is no question that the child or growing teenager needs this physical exercise, but there was no preparation for the future when one would be unable to participate in these sports. He was left to the physical and mental deterioration of "spectatoritus." Equal importance should be given to the development of skills in the appreciation of depth activities and one's attitude toward life.[62]

The education system has tended to stifle creativity in the classroom, on the sports field, in the crafts class, and in the extra-curricular activities. The person who has become accustomed to having someone tell him what he may or may not do will inevitably be confused when he is left to make his own ethical decisions. The leisure society demands more creativity from the individual; therefore, the child must be taught to make creative ethical decisions for himself. This training should begin in the early nursery school and kindergarten days.[63]

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[60] Brightbill, op. cit., p. 101.

[61] David Riesman, "Leisure and Work in Post-Industrial Society," Mass Leisure, Eric Larrabee and Rolf Meyersohn, editors (Chicago: The Free Press of Glencoe, Illinois, 1958), p. 367.

[62] Karl Munson, "Education for Leisure," Challenge of the New Leisure (Northfield, Minnesota: College City Press, Inc., 1965), p. 60.

Norden notes that "for a leisure society come of age the new quality of education suggests an approach differing from the 'get ahead' philosophy still undergirding much of the public school curriculum."[64] Much more emphasis should be given to personal creativity, cultural appreciation, and services through talent potentialities. Development of all the skills--skills of the hand, skills of the brain, skills of the whole body, skills of the conscience, skills of the heart--should hold a central place in educational philosophy.[65] There is a need to ground children in the humanities in order to keep them from becoming mechanical robots in the push-button, dial-watching, computer-controlled industries and to keep them from being cultural morons in their leisure time.[66] George Lawton encourages an extensive and continuous program of arts and crafts from kindergarten right through college.[67]

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[63] Lee, op. cit., p. 104.

[64] Norden, op. cit., p. 41.

[65] L. P. Jacks, "The Ethics of Leisure," The Hibbert Journal, XXVII (January, 1929), 278-81; Nash, op. cit., p. 43.

Martin has listed the following educational objectives that are necessary if leisure is to become a creative force within the life of the individual.[68]

1. Men must dismiss the idea that leisure is less important than work and comes only as a reward. This brings guilt.
2. Leisure must not be confused with idleness and sloth. This brings negation.
3. The tendency to ridicule rambling, contemplation, and staring must be avoided.
4. Men must realize that hard intellectual work will not, in and of itself, bring full satisfaction.
5. The idea that all effort is subject to rewards and punishment must be dismissed.
6. People must be brought to understand that acceptance, recognition, and attention are not given only on the basis of their efforts.
7. Men must stop thinking that to enjoy something is a sin.
8. The idea that nothing ever comes to a man for just being himself must be dispelled.

There is no "best" technique to educate people for leisure because human behavior is too complex for that. But the constant introduction of new experiences without the discarding of the old ones has produced some satisfactory results. The individual must be given the opportunity to translate what he learns into action. This tends to solidify the experience for the individual and provides a basis for future action.[69]

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[66] Norden, *op. cit.*, p. 42.

[67] Munson, *loc. cit.*

[68] Martin, *op. cit.*, pp. 11-12.

The ideal situation is to begin with the infant and train him for the leisure society, but the ideal is already a past reality for millions. The adults need re-oriented through adult education, both formal and informal. Here the Church through her religious education plan could render a tremendous service to itself and to mankind.[70]

The entire process of education for leisure must be a shared task. Along with the public school system, the 4-H, Boy and Girls Scouts, Camp Fire Girls, YMCA, YWCA, and many other organizations should share the responsibility. However, the home and the Church must share a major part of the load. Where adults are concerned, the Church can have a vital part in helping to establish new attitudes and convictions concerning leisure. Where the child is involved, the heart of the effort should be in the home where the parents should become the example. In any case, it is a lengthy, complex, and demanding task for everyone involved.[71]

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[69] Brightbill, op. cit., pp. 96-97.

[70] Norden, op. cit., p. 41.

Not only does leisure present a new challenge for education, it also presents new opportunities for education. Because motivation, understanding, achievement, and transfer, elements of a sound learning process, are available in the leisure activity, the learning process may function at its peak during leisure time. As man is directed toward an early and continuous development of leisure attitudes, habits, skills, and knowledge and is led to a creative response to his new opportunity for education and learning, education for the full life--leisure-work celebration--becomes a real possibility.[72] James E. Allen has said:

> We must devise programs which satisfy the need for scientific and technological growth and at the same time provide the additional understanding which will enable future citizens to be the masters and not servants of the developments that they bring about.[73]

VI. GOVERNMENT AND LEISURE

The government should take a major role in the leisure-work society. It should take a prime responsibility for the wise use of leisure. Traditionalists may counter with the argument that leisure is a private matter, but they should be reminded that education, health, welfare, and even fire-fighting were at one time private matters. The time has come, just as it did for these, for the government to take a leading role in leisure.[74]

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[71] Brightbill, _op_. _cit_., p. 100; Munson, _op_. _cit_., 61-62.

[72] John Hutchinson, "Recreation In The Educational Process," _The Annals of The American Academy of Political and Social Science_, CCCXIII (September, 1957), 51-53.

[73] Munson, _op_. _cit_., p. 62.

The task of the government and the place of leisure within the society intersect at various points: recreation, conservation, education, general welfare of the individual and society, integration of the cultures and races, mass media, equality and patriotism. Some examples will be cited here.

For years the government has been in the recreation business. In April, 1962, a Bureau of Outdoor Recreation in the Department of the Interior was established to co-ordinate the activities of twenty federal agencies which had programs touching on outdoor recreation. These agencies include the National Park Service, the Bureau of Reclamation, Fish and Wildlife Service, and the United States Forest Service, among others. The overall policy guidance is provided by a cabinet-level committee established by the President.[75] Recreation is a vital part of man's leisure, and without government leadership and direction in this area many would not have opportunities for a wide variety of recreational activities.

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[74] James C. Charlesworth, "A Comprehensive Plan for the Wise Use of Leisure," Leisure in America: Blessing or Curse? James Charlesworth, editor (Philadelphia: The American Academy of Political and Social Science, 1964), p. 36.

The government has been given the task of promoting the general welfare of the individual and society. In order to carry out this task, it must be interested in the effect of the new leisure and the new technology upon the aged, the retired, the chronically unemployed, the disabled, the poverty-stricken, the migratory worker, the young people, the women, the workers, and the family. Such programs as Vista, Peace Corps, Community Action Commission, Social Security, guaranteed annual income, unemployment compensation, and many others are either directly or indirectly linked with the leisure problem. In all these areas the leisure question emerges as pertinent to the national welfare.[76] If leisure is a vital part of man's life, then it should be of vital concern to the government.

David Rockefeller, President of the Chase Manhattan Bank, has said that the new leisure provides a new opportunity to "deal more effectively with the unfinished business of our society."[77] Through the guidance of the government, men can use some of their leisure time to deal creatively with urban problems, racial problems, and poverty problems. The new leisure presents a very special opportunity to overcome racial barriers. In the past, sports has been one of the mediums for breaking down some of the racial barriers. Charlesworth feels that an increase in public recreation programs will do much to reconcile the multitudes of Old World customs and mores still noticeable in the United States. The government leisurist should plan his offerings to broaden and deepen the understanding of other ways of life.[78]

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[75] George Baggley, "Role of Government In The New Leisure," Challenge of The New Leisure (Northfield, Minnesota: College City Press, Inc., 1965), pp. 85-86.

[76] Cf. Norden, op. cit., p. 38.

One of the basic tasks of the government is to control the masses; leisure can be used as a social control--creatively or destructively. The Roman festivities, in which Christians were thrown to the lions, and Hitler's use of sporting events and festivals are excellent examples of the destructive use of leisure as a social control. Russia has a direct interest in the leisure time of its citizens. The Soviet government guarantees at least a two week vacation in its constitution. (Extra weeks are given as rewards for services well rendered.)

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[77] Baggley, _op_. _cit_., p. 84.

[78] Charlesworth, _op_. _cit_., p. 43.

Vacation resorts are financed by the Soviet government and the trade-union funds and made available to workers at reduced rates. For a good work record, the worker may be sent to a resort at no cost to him. It is a matter of Soviet policy to provide reduced rates for poor workers, low-income groups, large families, and to those in poor health. Through these recreational programs the Soviet Union wins great loyalty from its people.[79] Although the United States would not wish to imitate such a completely utilitarian use of recreation, it is quite obvious that a wise use of her recreation facilities and an attractive leisure program made available to all would inevitably instill loyalty to the nation.

Leisure time presents opportunities for international good will. As more time and money are available, international travel should become a common experience. This travel could do much to break down the language and cultural barriers between nations. The government could and should promote international travel as a part of it's foreign policy.[80] Spending by individuals in a foreign country would seem to be superior to direct financial aid as a means of assistance.

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[79] Max Kaplan, Leisure in America: A Social Inquiry (New York: John Wiley and Sons, 1960), pp. 144-46.

[80] Ibid., pp. 146-47.

Americans have a social responsibility to participate in the political decisions of their country. The new leisure provides an excellent opportunity for citizen participation in local, state, and national government. Every citizen can become a qualified amateur in government. However, there is an ethical question as to how much of the individual's time the government should ask for or try to monopolize.[81]

Government leisurists should increase their emphasis on activities which bring human understanding, promote creativity, develop the mind and spirit, and evoke pride-of-doing. A de-emphasis on individual superior achievement in favor of a stronger emphasis on co-operative achievement seems to be in order. Spectator sports should be discouraged in favor of mass participative sports. Spectator sports are a real threat to democracy. Mass-sport spectacles in Central Europe and Central and South America are not unrelated to recurring dictatorships there. The democratic way of life must be anabolic; spectation is catabolic.[82]

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[81] Cameron P. Hall, "Leisure in The New Era," The Church in a Society of Abundance, Arthur E. Walmsley, editor (New York: The Seaburg Press, 1963), pp. 132-33.

[82] Charlesworth, op. cit., p. 40.

In order to meet its obligations in the area of leisure, the federal government should create a Department of Leisure at the cabinet level. It would function in a manner similar to the Department of Health, Education, and Welfare. State departments of leisure should be established with financial and legal status co-ordinate with that of the education department. All pertinent subsidies to leisure activities and facilities should be controlled by these departments. There should be regional, district, county, or municipal organizations below the state level. Although this type of organization has its inherent disadvantages, these seem rather insignificant when viewed in the light of the tremendous need for leisure guidance, leisure education, and leisure facilities in the United States.[83]

One of the first tasks of this government organization would be the supplementation of the public education plan with a public recreation plan. Nearly every child has as many hours free during the week as he spends in school. Billions are spent on education, but nothing in many communities is allocated for the free hours. Charlesworth notes: "From the most expensive tuition in the world, the youngster is dismissed without rapport into whatever happens to be his environment, however squalid it may be, however depraving." It is not suggested that the proper parental responsibility for spiritual and ethical instruction be dismissed nor that the recreator take over the minute school is dismissed. However, it is suggested that adequate facilities and leaders be made available for recreation guidance. This should provide real character-building opportunities.[84]

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[83] Ibid., p. 37.

Although they are inherent within the development of a Department of Leisure, utilitarian motives should be dismissed as much as possible. Uppermost in the minds of the government leisurists should be the fact that leisure for leisure's sake is the real basis for their existence. The leisure-work celebration of life in the modern technological society demands such a philosophy of leisure.

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[84] Ibid., p. 41.

CHAPTER IV

TOWARD A THEOLOGY OF LEISURE

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The rapid changes within America continue to force the Church to re-evaluate its theological bases for man's participation in his society. Although the Church has not dealt sufficiently with the Industrial Revolution and although many feel there is still a need for an adequate theology of work, suddenly the Church is challenged to produce a theology of leisure. Whereas social justice for all the people was the central issue in the industrial stage of society, the burning issue in the leisure society becomes culture, or better, the fullness of human life. Although the Church must continue to deal with problems of social justice, it must also focus some (many would say much) of its attention on the leisure challenge of the fullness of life with all its implications.[1] It is probably true that for all practical purposes, the two cannot be completely separated in the post-industrial society.

There has been a trickling of articles and books dealing with a theology of leisure, but, generally speaking, the Church has remained silent on the subject. The purpose of this chapter is to lay the basic groundwork for a broadly based theology of leisure--one that is cognizant of the modern movements in theology and tied to the basic Christian doctrines.

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[1] John George Weber, "Theology, The Individual, And New Leisure," Challenge of the New Leisure (Northfield, Minnesota: College City Press, Inc., 1965), p. 48.

In order to develop a theology of leisure, it is vitally important that one understands the nature of personal freedom which forms the very heart of leisure. Leisure time presents a freedom of choice to the individual; there is a total absence of necessity as it relates to existence or subsistence. One is free to use this time creatively or destructively, but there is the assumption that one must assume the responsibility for his own actions. Society does place one restriction upon this freedom of choice; if all are to enjoy leisure, then each must freely choose to limit his own leisure for the sake of others. As man moves into the leisure society, every waking moment will be filled with freedom of choice and opportunity. The struggle for spiritual survival in this air of freedom will be ever present and constant.[2]

William P. H. Stevens, Jr. notes that only those with faith in God can experience the true freedom of leisure. Idolatrous faith results in an inner condition of "unfreedom." Since the idol is temporal and subject to possible failure, the faith placed in it is insecure and unfree. The idolatrous man has three alternatives. He can struggle fanatically in his beliefs, use escape mechanisms, or give up the possibility of finding any ultimate meaning in life. The man who maintains his faith in God finds security, permanent meaning,and significance to life. He is able to approach his leisure with the spirit of affirmation, celebration, and true freedom. "Faith in God, not some gadget, enables a man to have leisure."[3]

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[2] Lawrence L. Suhm, "Toward An Ethic of Leisure" (Madison, Wisconsin: Center for Leisure Resources Development, January, 1967), pp. 4-8. (Mimeographed.)

As one begins to search for a theological basis for leisure, many Christian doctrines present themselves as possible alternatives--the doctrine of creation, the doctrine of time, the doctrine of man, the doctrine of vocation, the doctrine of revelation, etc. The first section of this chapter will be given to a summary of the theologies of leisure presented by two contemporary, modern writers--Robert Lee and Rudolph Norden. Each of these chooses one basic doctrine as the basis of his theology. The second section will be devoted to a broadly based concept of a theology of leisure.

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[3] William P. H. Stevens, Jr., Are We Ready For Leisure (New York: Friendship Press, 1966), pp. 50-52.

I. SOME POSSIBLE FOUNDATIONS FOR A THEOLOGY OF LEISURE

Robert Lee has chosen the Christian doctrine of time as a basis for his theology of leisure while Rudolph Norden has chosen the Christian doctrine of vocation as his basis. A discussion of each approach follows:

The Christian Doctrine of Time

Man has had the tendency to exalt a partial truth about time to a universal absolute and in every application it has proven inadequate. The classical culture expounded the eternal changeless model of time, but with this idea the essence of living became the contemplation of the eternal. Ethics existed only in a pure rational form or was inherent in the cyclical process of history.[4]

The scientific revolution adopted a continuously evolving form of time. The future held limitless opportunity for development and evil was due to ignorance which would be eliminated with education and controlled environment. Ethics was relative to the process.[5]

The development of the clock brought a new concept to time--an objective reference. However, this quantitative view gave equal weight to each fragment of time and failed to perceive the quality of events. The meaningful significance of specific events was lost.[6]

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[4] Robert Lee, Religion and Leisure in America (New York: Abingdon Press, 1964), pp. 218-19.

[5] *Ibid.*, pp. 219-20.

The technological advance brought specialization and another concept of time--the amount of goods produced. Time became money and was valuable. There was the tendency to make the use of time the supreme value of one's life, and since time was money one should make as much money as possible. This was the ultimate use of time. When this view was applied to leisure time, one was pressured to "produce" leisure activities; thus, tension and anxiety arose. There was also the idea that leisure time was earned and was to be used for the pursuit of pleasure; boredom and emptiness resulted.[7]

A fifth view developed which saw time in the light of demands made by social organization. Life was oriented to the family and the career. Thought was concentrated on the present, and the past and future were practically ignored. This brought disaster at retirement or at the loss of family.[8]

None of these views are sufficient within themselves. What is needed in the new leisure society

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[6] *Ibid.*, p. 220.

[7] *Ibid.*, pp. 220-21.

[8] *Ibid.*, pp. 221-22.

> is a dynamic frame of reference which contains these partial views of time, but is not subject to them; a view of time that will contain the fragments of meaning and point to their fulfillment, that will give man perspective on his time but recognize his responsibility for it.[9]

A working definition of time is necessary. Lee notes, "Time is the medium of human existence."[10] This time was created by God and its possibility, meaning, and purpose are found in Him. Man lives in two dimensions of time: in nature and in history. The first is characterized by its cyclical motif, but the latter is characterized by the uniqueness of events. Man's capacity to make decisions provides the basis for this uniqueness in history. Natural time is chronological time--*chronos*; historical time is the time of opportunity and fulfillment--*kairos*. The predominant view of time in the Bible is *kairotic*--made up of God's appointments. God was the God of history.[11]

The New Testament continues the emphasis on the meaning and holiness of time. The entry of Jesus Christ into the arena of human time showed God's approval of man's time. Because of this event in history, time has meaning, importance, and reality--God himself entered time. Therefore, to abuse time is to reject Christ and deny God.

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[9] *Ibid*., p. 222.

[10] *Ibid*.

[11] *Ibid*., pp. 223-26.

Because Christ came, a new understanding of time was possible. First, time took on a redemptive character. Jesus Christ brought a "new age" of redemption enabling men to live freely in time. Every moment is pregnant with the opportunity of reconciliation. Second, time is seen as moving toward a goal. There is a teleological significance to death. As Jesus died, so does man; but as Jesus was raised to eternal life, so man hopes and trusts that he shall share this with him.[12]

The entrance of Jesus Christ into time brought man the assurance that his time is vastly important. Through Christ, God called man to enter completely into human history--to make decisions, to know the joy of life, to experience human love and nature's beauties. But the Christ event pointed beyond temporal time to eternity or "time without subdivision."[13]

Through the Christian experience, man's time and God's eternity are joined. Through Christian love, agape, man lives both in time and eternity. For "God is love, and he that dwelleth in love dwelleth in God, and God in him."[14] Through man's relationship to Jesus Christ, he is able to find freedom to live in the real present. Freed from the sense of guilt for past sin and his anxiety and fear about the future, man becomes a new creature reflecting the image of God in his present life. Although he will not be completely free of doubts and anxieties, they will be experienced in the context of the new life of ultimate trust and confidence in God.[15]

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[12] *Ibid.*, pp. 226-29. [13] *Ibid.*, pp. 229-30.

[14] I John 4:16.

Lee relates this theology of time to leisure in four ways. First, he states that all time is a gift. Both work time and leisure time are gifts, and one is not subservient to the other. Work and leisure form a rhythm in life, and in both man is called to find his own fulfillment and exercise his freedom. God has revealed through Jesus Christ that he desires man to enjoy an abundant life--living and fulfilling all its creative aspects. There is no need to pursue time and things frantically since God will in his good pleasure give man the kingdom. Man needs to make himself available to the grace of God and be aware of God's continuing presence. Leisure time is given by God for this purpose. When man pauses and perceives a moment of purpose, of freshness, of grace, then he has experienced leisure as opposed to idleness.[16]

Second, time is related to the quality of events.

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[15] Lee, *op*. *cit*., pp. 230-34.

[16] *Ibid*., pp. 238-45.

"To give oneself to time and to let the events of life 'happen' is to open oneself to the meaning contained there."[17] This openness is necessary in order to experience ultimate meaning and not boredom in leisure. Courage and trust in the basic goodness of life is necessary if one is to experience events in depth and Jesus Christ becomes the source of this courage and trust for the Christian. This rich awareness of the depth of events provides leisure with a wealth of experiences and enables man to see the God who acts in human history.[18]

Third, since God acted in time, man is called to make decisions and act in time. Leisure invokes freedom, and freedom in its most profound sense demands commitment. The Christian life involves commitment to God and to mankind and provides freedom with responsibility. For the Christian, leisure offers opportunity for his freedom and commitment to be exercised. When man turns his attention from himself, he may find that he is experiencing the joy he so adamantly sought before when his attention was riveted upon himself.[19]

Finally, Lee points out that the true essence of life is joy and joy comes from creative living. Joy is more than pleasure or happiness; it is a state of being.

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[17] *Ibid.*, p. 247. [18] *Ibid.*, pp. 247-49.

[19] *Ibid.*, pp. 249-54.

Joy might best be understood by equating it with "blessedness." Joy places pleasure in its proper perspective. Lee notes that joy's most distinguishing quality is that it can never be possessed or produced. Joy comes as man relates himself to God in commitment and love. Where joy abounds, man is freed to enjoy his leisure. Paul wrote: "I have learned, in whatever state I am, to be content."[20] Paul did not have to fill his time with activities; he could enjoy the leisure-work rhythm of life.[21]

Creative living does not demand original creativity but participation in the re-creative joy of leisure. This may involve restoration, service, or pleasure, but above all it involves the relating of oneself to the Creator of all things. It becomes rest in and upon God.[22]

The Christian Doctrine of Vocation

Rudolph Norden grounds his theology of leisure in the Christian doctrine of vocation. He notes ". . . that in the future our culture will rest on leisure and that for Christians leisure rests on the sense of vocation. . . ."[23]

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[20] Phillipians, 4:11b.

[21] Lee, *op. cit.*, pp. 255-59.

[22] *Ibid.*, p. 259.

[23] Rudolph Norden, *The New Leisure* (St. Louis: Concordia Publishing House, 1965), pp. 96-97.

Resting heavily on Luther, Norden develops the doctrine of vocation as pertaining to "everything a Christian does in faith. . . ."[24] It is more than one's job; it is one's total Christianity. The Christian vocation must be fulfilled both within the Church and the world.[25]

Men are called through God's unmerited mercy to a glorious fellowship to celebrate and praise Him before the world. This is one of the predominant themes in the epistles of Peter. Those called of God are a "chosen generation," a "royal priesthood," a "peculiar people," chosen to exhibit the praises of God with their whole life. A person's job is part of his vocation or calling by virtue of the Christian understanding of the jobholder. "Every work done to the glory of God and in the service of (mankind) is a Christian calling."[26]

The world is the arena where the Christian vocation is practiced. There among the secularists, the materialists, and all non-christians the Christian proclaims through action, word, and deed the Lordship of Jesus Christ over both the Church and the world. A "this-worldly" cast is given to the status and function of the Christian vocation because the world in which men live and build their civilizations is Christ's, and His is the fullness thereof.[27]

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[24] Ibid., p. 97.

[25] Ibid., p. 62. It is possible that Luther has not been correctly interpreted here. Luther seems to have a narrower view of vocation.

[26] Ibid., pp. 63-64. (Parenthesis mine.)

Through the Church--the Kingdom of Grace--the Lord's workmen receive strength, motivation, and direction to walk worthy of the vocation wherewith they are called. In the world--the Kingdom of Power--the members of Christ's body fulfill the task of carrying the Gospel to every creature. Norden quotes Walter Leibreckt, who writes: "It is the divine compassion and love for man and his world that drives us into the world. And it is the same love, His grace, which makes Christian existence in this world possible."[28]

The concept of Christian vocation gives meaning, purpose, and joy to work and leisure. Christians work to glorify God, but in the same measure they glorify God by rest and leisure. From Him "who giveth . . . all things to enjoy,"[29] comes everything that serves the pleasurable leisure of God's people. The wonders of nature and God's creation can become as meaningful to the modern vacationer as they were to the Psalmist who exclaimed: "The works of the Lord are great, sought out of all them that have pleasure therein."[30] Whatever the Christian does in leisure--vacationing, camping, hiking, hunting, fishing, etc.--he can receive it as God's gift and with thanksgiving count it as God's blessing.[31]

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[27] _Ibid_., pp. 65-66. [28] _Ibid_., pp. 67-68.

[29] I Timothy 6:17.

One must know who he is, whose he is, and why he is in this world if he is to escape the evils of the B-zone--burden, boredom, barrenness, bane--so often found in leisure time. For the Christian, who finds the answer to the above questions in the love of Christ, leisure brings other B-zone effects: blessings, benefits, bonuses.[32]

Norden concludes:

> To a Christian finding delight to serve his Lord both work and leisure are pleasant, with sometimes the one blending into the other. . . . Everything that constitutes Christian vocation . . . is tendered to Christ as a love offering. It is therefore delightful, for love prompts it.[33]

II. A BASIC THEOLOGY OF LEISURE

This investigator has no inclination to criticize the above ideas for a theology of leisure. Each has done a sufficient job in presenting his case and for their own purposes this was adequate. However, a broader based theology of leisure is necessary if one is to grasp the total significance of the leisure revolution for the Church and the individual. A complete systematic approach is needed: one that includes at least the relationship of leisure to the Christian doctrines of man, creation, revelation, Incarnation, time, and vocation. Basic ideas and directions will be given that point toward a comprehensive, systematic theology of leisure.

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[30] Psalms 111:2.

[31] Norden, *op. cit.*, p. 68.

[32] *Ibid.*, pp. 68-69.

[33] *Ibid.*, p. 69.

"Man come of age" is a man of leisure. He is the self-conscious product of the evolutionary process who is able to plan and direct his own goals.[34] To be sure, man still lives in the midst of sin, but even here modern theologians are affirming man's God-given capacity for nobility and dignity.[35] Man, created in the image of God, has an aptitude for human goodness and a possibility of true humanness.

Lefevre writes that man was intended to be a center of freedom and love.[36] These essential characteristics of man the creature are intrinsically bound up with his relationships to God, to his fellows, and to his natural environment.[37] In the modern, technological society these relationships can be experienced more fully during man's leisure time. Bennett has stated that leisure relates to the meaning of life;[38] for many today it becomes the major context for this meaning.

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[34] Eric Rust, Science and Faith: Toward A Theological Understanding of Nature (New York: Oxford University Press, 1967), p. 285.

[35] Roger L. Shinn, Man: The New Humanism (Philadelphia: The Westminster Press, 1968), p. 156.

[36] Perry Lefevre, Understanding of Man (Philadelphia: The Westminster Press, 1966), p. 135.

Leisure provides clues to the basic questions of human existence. Who am I? Where do I want to go? How am I related to culture? Man finds his identity in leisure.[39] Cameron Hall holds that much of God's work within men waits upon constructive leisure.[40] Leisure can lead men to deeper involvement and more responsible decision making. It provides no removal from communal and social concern or retreat into inner self. Commitment should become a vital part of the leisure life.

It may not be too romantic to say that the new leisure holds the possibilities of implementing the eschatological "Theology of Hope" expounded by Jürgen

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[37] Rust, *op. cit.*, p. 301; cf. Emile Rideau, "Theology of Leisure," *Theology Digest*, XII (Fall, 1964), 188.

[38] G. Willis Bennett, "A Theology of Leisure," *Home Missions*, XXXVIII (November, 1967), 19.

[39] Lee, *op. cit.*, p. 21.

[40] Cameron P. Hall, "Leisure in the New Era," *The Church In A Society of Abundance*, ed. Arthur E. Walmsley (New York: The Seaburg Press, 1963), p. 127.

Moltmann.[41] It certainly points to an open and promising future which could include the realization of the hope of justice, the humanizing of man, the socializing of humanity, and peace for all creation.[42] The new leisure provides the opportunity for man's active involvement in the historic transformation of life.

There is little doubt that the modern, technological society has moved toward and indeed has become in many respects a secular society. Mass leisure is one aspect of this society. If this leisure is to hold the possibilities for man which were claimed above, then it becomes necessary to justify and affirm the secular society. The Christian doctrine of the Incarnation holds the key.

Dietrich Bonhoeffer,[43] Harvey Cox,[44] Gayraud

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[41] Jürgen Moltmann, Theology of Hope, trans. James W. Leitch (New York: Harper and Row, 1967).

[42] Ibid., p. 329.

[43] Dietrich Bonhoeffer, Ethics, trans. Neville Smith (New York: Harper and Brothers, 1951); Dietrich Bonhoeffer, Letters and Papers from Prison, trans. Reginald Fuller (London: SCM Press, 1953).

[44] Harvey Cox, The Secular City (New York: The Macmillan Company, 1965).

Wilmore,[45] Karl Barth,[46] Ronald G. Smith,[47] Paul Van Buren,[48] Friedrich Gogarten,[49] G. Willis Bennett,[50] and Eric Rust[51] along with others have given attention to the concept of secularity and its relationship to the Incarnation. In collective summary form they seem to say that the Christ event sanctified human existence, human time, and nature. Christ broke the barrier between the sacred and the secular and freed man to become responsible to God for the world. Rust writes:

> Not only, however, does the Incarnate Lord deal with a sinful humanity, but he permeates all nature with his presence. He crowns the whole creative process of evolution and gives it its true direction.[52]

Harvey Cox has boldly stated that secularization should be viewed as "a product of the impact of the biblical faith itself on world civilization."[53] This secularization brings greater freedom and larger demands of maturity in man. Dietrich Bonhoeffer saw the Incarnation as the reuniting of creation. Building upon Colossians 1:17, "In Him all things consist . . . ," Bonhoeffer concludes: "Henceforward one can speak neither of God nor of the world without speaking of Jesus Christ."[54] The world belongs to God, and any secular-sacred dichotomy is not in keeping with Christianity. The Incarnation should lead to a "religionless Christianity"--an affirmation of the world.[55]

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[45] Gayraud Wilmore, The Secular Relevance of The Church (Philadelphia: The Westminster Press, 1962).

[46] Karl Barth, The Humanity of God,trans. John Newton Thomas and Thomas Wieser (Richmond, Virginia: John Knox Press, 1960), esp. pp. 37-64.

[47] Ronald Gregor Smith, Secular Christianity (London: Collins, 1966), esp. pp. 135-204.

[48] Paul Van Buren, The Secular Meaning of the Gospel (New York: The Macmillan Company, 1963).

[49] Friedrich Gogarten, Verhängnis und Hoffnung der Neuzeit: Die Säkularisierung als theologisches Problem (Stuttgart: Friedrich Vorwerk Verlag, 1954).

[50] G. Willis Bennett, "The Church in Secular Society," Review and Expositor, LXIV (Summer, 1967), 297-308.

[51] Rust, op. cit.

[52] Ibid., p. 300.

The acceptance of the secular society as a product and logical outcome of the Incarnation is in no way to adopt modern secularism.[56] Secularism is a denial of the Incarnation, but the affirmation of true secularity is to proclaim God's seizure of power and his continuing effort to bring all things under his power.[57] As Gayraud Wilmore puts it:

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[53] Cox, op. cit., p. 191.

[54] Bonhoeffer, Ethics, p. 61.

[55] "Religionless Christianity" is Bonhoeffer's term.

[56] Cf. Cox, op. cit., pp. 18-21.

[57] Ibid., pp. 127-32.

> The true secularity of the church is in believing and acting out realistically the message that Jesus Christ is not only the Lord of the church but is also the Lord of General Motors . . . working outside the church . . . to fulfill the reconciliation of the world.[58]

Having affirmed the world and secular society, the question remains as to how man meets God in this world. Although it is entirely possible to meet God in and through one's work, it is during leisure that the maximum opportunity exists for most people. Here, in the midst of freedom, man can find the Christ Incognito in the sacramental universe. An attempt will be made here to explain briefly the meaning of these two terms--Christ Incognito and sacramental universe. Although many writers such as Teilhard,[60] Tillich,[61] Barbour,[62] and Rust[63] have given cogent and convincing arguments for the acceptance of a sacramental universe, their arguments will not be presented here; a summary statement of their conclusions is sufficient for this investigation.

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[58] Wilmore, op. cit., p. 21.

[59] It is readily admitted that the basis for these statements is a faith commitment brought about by personal knowledge, but is this not true of all basic theological statements? Are they not accepted on faith due to a moment of intuitional knowledge? See Rust, op. cit., Chapter III, for a discussion of religious knowledge.

[60] Pierre Teilhard de Chardin, The Phenomenon of Man (New York: Harper and Row, 1959); Idem, The Future of Man (New York: Harper and Row, 1964).

[61] Paul Tillich, Systematic Theology, Vol. I (Chicago: University of Chicago Press, 1951), esp. pp. 217-18.

[62] Ian G. Barbour, Issues In Science and Religion (Englewood Cliffs, New Jersey: Prentice-Hall, 1966), esp. pp. 452-63.

[63] Rust, op. cit., esp. pp. 271-316.

Man in his psychosomatic form finds unity and freedom within the environment of God's creation. This natural environment becomes the dynamic medium for social fellowship between men and communication between God and man.[64] The personal being who transcends the evolutionary process has made himself immanent in and through the processes of both nature and history, and he uses these mediums in order to bring to man personal disclosures of his own nature. (The greatest disclosure came through the Christ event.)[65]

Although the divine personal depth was available to man through his creation, sin had kept man from seeing fully this revelation, but through the eyes of faith in Christ, man began to see the providential activity of God.[66] This is not to say that God could not be seen in and through his creation, but it is to say that the final coloring of these disclosure situations takes place in the redemptive act of Christ. The divine disclosure is always personal--an I-Thou situation.[67]

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[64] Ibid., pp. 272-79.

[65] Ibid., pp. 300-302; See also Chapter III on "Religious Knowledge" for a discussion of disclosure situations.

[66] Emil Brunner, Revelation and Reason, trans. Olive Wyon (Philadelphia: The Westminster Press, 1946), pp. 58-118.

"The picture that emerges is of the universe as an area in which God and man meet through the medium of a physical order in which man may fulfill his God-given destiny."[68] This physical medium takes the form of nature and the form of society. So God meets man both in the world and in his fellowman. Thus, the universe becomes sacramental, the visible sign of invisible grace.[69] The universe exists to manifest God's glory. Secularism concentrates upon the physical universe and fails to see the depth of meaning; God is severed from life and the sacred is separated from the profane. A secularized world no longer divides the sacred from the profane, but allows for the presence of God everywhere--a sacramental universe. The use of bread and wine as materials for the divine sacrament of the Lord's Supper are pertinent to the Lord's recognition of the sacramental nature of the universe.[70]

In the midst of a sacramental universe man needs time to take his eyes off the physical and commune with the personal depth of creation. In his work, man is so pre-occupied with the necessities of his task and his life, he often forgets or ignores the sacramental nature of his surroundings. Leisure provides the opportunity to stop and look and listen, and know that God the Creator is speaking to man through the medium of his creation--both physical and societal.

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[67] Rust, op. cit., p. 313.

[68] Ibid., p. 307.

[69] Ibid., p. 308.

[70] Ibid., p. 312.

The idea of a sacramental universe is very close to the concept of the incognito Christ; however, the latter deals primarily with societal relationships. Drawing upon various New Testament passages (Matthew 25:31-46; Luke 24: 13-31; John 21:1-14; Mark 9:37; Hebrews 13:2), several contemporary theologians have emphasized the incognito theme.[71] Matthew 25:31-46 seems to deal with the Christological question--"But Lord, when did we see You?" Christ is pictured as totally identified with man, and when man meets his fellow man he meets Christ.[72] John A. T. Robinson has interpreted this for the secular society to say that if men desire to see the Christ, now "they can only do it through the one who comes to them in the first instance, not as a messianic figure, but as one of themselves, as Fred or

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[71] Particularly John A. T. Robinson, The New Reformation? (Philadelphia: The Westminster Press, 1965), esp. pp. 32-53; Idem, Honest To God (Philadelphia: The Westminster Press, 1963), esp. pp. 64-83.

[72] Robinson, The New Reformation? p. 35.

Harry or the man across the street."[73] Christ must be disclosed "as the gracious neighbor before he can be recognized as Master and Lord."[74] Preiss states that one "must conclude that this Man has so become man that he has mysteriously but effectively taken and made his own the situation and destiny of each individual man."[75] This is the very heart of the Incarnation.

The same incognito concept is found in Martin Buber's I-Thou philosophy. He says: "Every particular Thou is a glimpse through to the eternal Thou."[76] William Temple expressed the idea most eloquently when he said:

> You come upon one of those who have been broken by the tempests of life, and if you look with eyes of Christian faith and love, he will lift a brow . . . and you will know that you are standing before the King of Kings, the Lord of Lords.[77]

This doctrine of the Christ Incognito combined with the doctrine of Christian vocation as expressed by Norden has tremendous implications for a theology of leisure. If man meets Christ in the common ventures of life, then worship and life are joined together. The Christian's vocation, to glorify God, can be performed within the ordinary life situation. The new leisure offers opportunity to fulfill the Christian vocation because it frees man's mind and gives him time to seek actively and meet Christ in life. Again, this is not to deny that Christ can be met in and through one's work, but it is to say that much of the work in the technological society hinders and detracts from the recognition of the Christ Incognito. As Temple has said: "If we learn to see Him where He has taught us that He is, we shall bring the fervour of devotion into our civic action and the reality of civic action into our worship."[78] The new leisure provides this opportunity.

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[73] Ibid. [74] Ibid., p. 36.

[75] Theo Preiss, Life In Christ, trans. Harold Knight (Chicago: Alec R. Allenson, Inc., 1954), p. 56.

[76] Martin Buber, I and Thou, trans. Ronald Gregor Smith (Edinburgh: T. and T. Clark, 1952), p. 75.

[77] William Temple, Fellowship With God (London: Macmillan and Company, Ltd., 1920), p. 37.

The new leisure time also carries with it an element of judgment. Man's destiny is decided here as he meets the heavenly judge in the need of his neighbor. Time becomes a vitally important factor as one meets the master of all of time and eternity in the moment of judgment.[79] Love becomes the criterion for the use of leisure time and leisure provides the opportunity for love.

Very closely related to a theology of leisure is the concept of the servant-Church. The servant-Church has its roots in the nation Israel,[80] but even more basic to this understanding is the example of Jesus, her Lord.[81] Even as her Lord, the Church must pour herself out in a self-giving ministry of service and love. The Church must share Christ's priesthood by mediating his atoning and reconciling work to the world.[82]

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[78] Ibid., p. 43.

[79] Preiss, op. cit., p. 59.

Harvey Cox enumerates the three basic functions of the servant-Church: (1) kerygmatic--proclamation; (2) diakonic--reconciliation, healing, and other forms of service; (3) koinoniac--visible demonstration of the character of the new society.[83] Although it is held by some that man's work is the supreme opportunity for the Church, through its laity, to accomplish these tasks, it is held by this investigator that the new leisure provides a greater opportunity for most Christians to carry out these tasks of the servant-Church. One must not only see his work as Christ's service in the world, but he must also see his leisure as Christ's service. In the atmosphere of the freedom of leisure, sincere Christian mission becomes a possibility. In leisure the laity can be the Church-in-the-World; discarding old organizational fetters and outmoded taboos, they can create a stabilizing nucleus for new social realities. In leisure the Church is free to be the Church. Much more will be said about this in the next chapter.

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[80] Cf. Anthony Hanson, The Church of the Servant (London: SCM Press, 1962).

[81] See Matthew 16:26; 20:28; Luke 22:27; John 13:16; Romans 15:7-12; I Peter.

[82] John A. T. Robinson, On Being The Church In The World (London: SCM Press, 1960), p. 79.

[83] Cox, op. cit., pp. 125-48.

Thus, one has a broad spectrum of doctrines which are pertinent and vital to a complete understanding of leisure in the Christian perspective. With this background and firm Biblical foundation, one is prone to say that the new leisure provided by the technological advances is truly part of God's providential work through the evolutionary process of continuing creation. It is God's gift, but it is man's responsibility. Man's creative response could move his society toward the Omega point of a collective consciousness of God--a new humanity maintaining the integrity of personality, but bound together by the union of love as exemplified in the supreme revelation--Jesus Christ.[84] However, man must not forget that he has the innate capacities for a leisure-work rhythm of life, and one must not dominate the other. There is a theology of leisure, but there is also a theology of work. Both must be kept in a balanced perspective.

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[84] Cf. de Chardin, The Phenomenon of Man, pp. 254-90.

CHAPTER V

THE CHURCH ENCOUNTERS THE LEISURE PROBLEM IN THE POST-INDUSTRIAL WORLD

CHAPTER V

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The Church must enter the new leisure world with a positive attitude toward change if it is to remain true to its principles. For

> Even as God sent His Son into the world to redeem the world--not to condemn it--so the church must enter the world of leisure not with condemnation but with the desire to initiate the redemption of the whole of creation which includes time.[1]

The Church must re-evaluate its parish system and its mission philosophy in light of this leisure phenomenon. It must remember that Christ is present wherever man is and the Church should follow her Lord.[2]

The mobile man of leisure is constantly faced with decisional time which he cannot pre-judge, nor can he pre-decide for inner or outer action. He must seek guidance in every situation, trying always to transcend personal inclination. However, most church members do not have the degree of maturity and mastery necessary to meet this situation. The Church must wrestle with an ethic of leisure decision-making and equip its members to be masters of leisure time. The Christian should be able to choose his enjoyments intelligently, overcoming all false solicitations by the fun moralists. The Church must concern itself with man's total life before God and among men, for it is only through the Church that the existential action of man can be consecrated and his leisure made divinely worthwhile.[3]

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[1] The Task Force on Leisure (New York: National Council of Churches, 1965), p. 18.

[2] Willis E. Elliott, Toward A Theology of Leisure (unpublished manuscript of book developed from a position paper presented October 18, 1965, to the Task Force on "The Church and the Leisure Revolution" created by the United Church Board for Homeland Ministries, Philadelphia), p. 43.

This chapter will deal with the Church and its role in the leisure society. The discussion is organized under four sub-topics: (1) the servant-Church in a leisure society; (2) areas of concern; (3) the Church takes action; (4) future possibilities for the Church.

I. THE SERVANT-CHURCH IN A LEISURE SOCIETY

The servant-Church must take the incarnational and sacramental principle seriously.[4] As the servant-Church it must be genuinely clothed in secularity in order to reach those outside the in-group.[5] It must be where God is at work, serving in the capacities of sign and instrument of the Kingdom to the leisure society.[6]

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[3] *Ibid.*, p. 25; *Task Force on Leisure*, p. 55; L. P. Jacks, "The Ethics of Leisure," *The Hibbert Journal*, XXVII (January, 1929), 276; E. Rideau, "Theology of Leisure," *Theology Digest*, XII (Fall, 1964), 186.

[4] John A. T. Robinson, *On Being the Church in the World* (London: SCM Press, 1960), p. 34.

Mission

The mission of the servant-Church should focus the Church's eyes on the world outside, leading it to live and look for those situations in the world that call for loving responsibility.[7] Colin Williams states, "The Church must be drawn out to the places of worldly need; that the shape of its life (might) answer to the shapes of the world's need."[8] As the need presents itself the disciples should be drawn into servant-love for the leisure society in order "to make and keep human life human"[9] by witnessing to the redeeming presence of Christ for the world.

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[5] John A. T. Robinson, The New Reformation (Philadelphia: The Westminster Press, 1965), pp. 51, 65.

[6] Robinson, On Being The Church, p. 21; John A. T. Robinson, "Rocking The Radical Boat Too," Prism, VC (March, 1965), 9-10.

[7] Howard Moody, "Toward a Religionless Church for A Secular World," Who's Killing The Church? ed. Stephen Rose (Chicago: Chicago City Missionary Society, 1966), p. 87.

[8] Colin Williams, Where In The World? (New York: National Council of Churches, 1963), p. 26. (Parentheses are investigator's.)

[9] Paul Lehman's term. See Matthew 20:25-28; Mark 8:32; I Corinthians 1:18, 23; Philippians 2:3-11; I Peter 2:12-25 concerning "servant-love."

Unity

The leisure society puts greater demands upon the Church to overcome its denominational disunities by seeking the common servant task in the midst of the secular world. Leisure may force ecumenicism for the sake of the world. In the secular, leisure society there is a pressure toward openness--the pressure of God breaking down dividing walls of race, nationality, and caste. As God brings about this change in the leisure society, the Church must be willing to reflect this change.[10] "Pentecost . . . makes it clear that . . . the mission of the Church must . . . enable Christians together to be open to the Spirit's power to unite them across the barriers of society."[11]

Forms

The question should be asked, "What new forms will be necessary if the Church is to serve the leisure society?" There are many who hold that the present parish structure of the Church is inadequate to serve the leisure revolution.[12] That which was fashioned to confront the demonic forms of the tribal and town eras now often stands in the way of the Church's mission to the man of leisure.[13] The parish system is an historical development within the Church and should not be considered indispensable or the only method or place of ministry.[14] Quite possibly the best answer is to maintain the local parish in a modified form but add to it new forms oriented directly to the leisure society. Albert van den Heuvel says, "Let those who are satisfied with the old structure live in it, but let them not hinder the others from working out their calling in today's world."[15] The Church must be willing to let its members engage in exploratory ministries, similar to industrial research and development, while maintaining their "good standing" in the institution.

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[10] Colin Williams, Faith In A Secular Age (New York: Harper and Row, 1966), pp. 106, 112, 114.

[11] Williams, Where In The World?, p. 37.

[12] Task Force on Leisure, p. 11.

In the past the Church adapted itself to the calendar of society. It may need to do this again. The three-day weekends, longer vacations, and modern mobility have caused Sunday to fade into the weekend. Those who were expected to be at home on Sunday in the past may now be on the road. J. C. Hoekendijk says this suggests a need for change. Maybe the Church should have ten or fifteen "Christ Days" and have several festive occasions throughout the year. These interspersed with some in between gatherings when people are present might be more satisfactory and more meaningful to the people. The Church must not impose time for God upon the people. It is to transmit the fact that God has time for man.[16] It must be remembered that "man has not been created for the Sabbath, but the Sabbath has been created for man."[17] G. Willis Bennett suggests a major week-night worship service comparable to the Sunday morning service be established to accommodate those persons who are not present on Sundays.[18]

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[13] Williams, Faith In A Secular Age, p. 91.

[14] Robinson, The New Reformation, p. 88; (The parish system began around the 8th or 10th centuries.); Robert Spike, "The Uses of Leisure Time," Who's Killing The Church? p. 103.

[15] Cited in Robinson, The New Reformation, p. 99.

Willis Elliott notes that "a tough-minded, preachable-teachable theology of the weekend" is needed, one "tough enough to shatter the frozen and sterile sacralities of our contemporary ancestors." He adds that perhaps the Sunday School, founded over two hundred years ago, no longer fits our time.[19] The creative minds of the

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[16] J. C. Hoekendijk, The Church Inside Out (Philadelphia: The Westminster Press, 1964), pp. 81-82.

[17] Mark 2:27; cf. Hiley H. Ward, Space-Age Sunday (New York: The Macmillan Company, 1960).

[18] G. Willis Bennett, "A Theology of Leisure," Home Missions, XXXVIII (November, 1967), 19.

[19] Elliott, op. cit., p. 16.

Church should be set to work upon these matters. More will be said about new forms of ministry in the latter section of this chapter.

New Idea of Work

As the servant-Church meets the new leisure society, it will need to re-evaluate the Calvinistic idea that "a man is what he does." If the statement is to stand, the Church may need a new definition of work. Work in the leisure society might be redefined as what a person does that is of value to society. Much of man's work will take on the qualities of leisure; he will work because he wants to work.[20] Within this new definition is the inherent need for the Church to investigate its role in the war on poverty and a guaranteed annual income.[21]

Meditation

The servant-Church in the leisure society needs to re-capture and teach the art of meditation or contemplation and prayer. Meditation brings peripheral vision, generativity, individuality, tranquility, and archaic time. It helps one to overcome rationalism, pragmatism, and the passive expenditure of free time. Because man has lost the art of meditation, he is caught up in the activism of the fun morality.[22] As men seek to recover the ability to stand consciously outside themselves and grasp a sense of order and purpose in the fragments of life, they are being drawn to the mystical religions of the Orient. There is a definite need in the leisure society for the Church to restore meditation to its rightful place in the Christian life.

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[20] Stephen Rose, "Saying Yes To Leisure," *Who's Killing The Church*?. p. 100.

[21] Elliott, *op. cit.*, pp. 40-43; cf. Lyle Schaller, *The Churches' War On Poverty* (Nashville: Abingdon Press, 1967); Philip Wogaman, *Guaranteed Annual Income* (Nashville: Abingdon Press, 1968).

The Laity

Gibson Winter holds that the recovery of the lay apostolate is necessary if the servant-Church is to perform its mission in the secular society. He believes that a self-conscious and socially alert laity characterized by servanthood is being called forth by the new society itself as it struggles for a united human society. As the laity responds in servanthood, there arises from its mission a true piety, a subjective expression of the objective ministry of the Church in the world.[23] The leisure society desperately needs the lay apostolate, but the lay apostolate also needs the leisure society in order to have the time needed to carry out its work.

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[22] Elliott, op. cit., pp. 26-31.

[23] Gibson Winter, The New Creation as Metropolis (New York: The Macmillan Company, 1963), pp. 1-145.

II. AREAS OF CONCERN

As the servant-Church turns its attention to the leisure society, certain groups or areas of concern demand its attention. The phrase, "problem of leisure," evokes several images: (1) the aged rocking away, waiting for death; (2) the teenage delinquent sauntering along the city streets looking for "kicks"; (3) a family of individuals frantically running in all directions, trying to fill every moment of free time.[24] These and other areas of concern shall be discussed here.

The Aged

The leisure society has endowed its senior citizens with earlier retirements, longer life spans, and better physical health. Those over sixty-five now exceed seventeen million, and this number will continue to grow in the near future. This group needs to realize that they are wanted, needed, belong, and that their lives can still be useful in their senior years. However, far too many have lived their lives in the shadow of the work ethic and now feel totally useless and rejected in their retirement years.[25]

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[24] Bennett Berger, "The Sociology of Leisure: Some Questions," *Work and Leisure: A Contemporary Social Problem*, ed. Erwin O. Smigel (New Haven, Connecticut: College and University Press, 1963), p. 22.

The servant-Church has a tremendous responsibility to the aged. The loss of vigor, loneliness, anxiety, and boredom can be compensated for and minimized if the Church helps redirect the energies and interests of this group toward others, not limited, preferably, to members of the family.[26] The Church should be the catalyst that introduces retired people to one another and to others or situations that need their service.[27]

Having convinced the aged that it is never too late to learn, the Church should embark upon a leisure education program to teach senior citizens how to live a life of meaningful leisure. A sense of purpose and meaningfulness are vital in the declining years. Programs geared simply to busy work should be avoided, nor should over-involvement in too many activities be encouraged.[28] A participation mold should be shunned.

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[25] Rudolph F. Norden, The New Leisure (St. Louis: Concordia Publishing House, 1965), pp. 44-45; Nels Anderson, "The Aging, Aged, and Forlorn," Recreation in America, ed. Pauline Madow (Bronx, New York: Wilson, 1965), p. 41; Charles Brightbill, Educating for Leisure-Centered Living (Harrisburg, Pennsylvania: Stackpole, 1966), p. 70; cf. Robert Kleemeier (ed.), Aging and Leisure (New York: Oxford University Press, 1961).

[26] Brightbill, loc. cit.

[27] Task Force, p. 36.

The Church should encourage the community to provide an adequate program for its senior citizens. This interest should extend to a concern for an adequate income for the retired. Self-respect is a Christian virtue and should be a Christian concern.[29] The Church should concern itself with life in the retirement villages, seeking always to make life more meaningful and human in this sometimes artificial atmosphere.[30]

Looking to the future, it is important that Christians integrate the idea of growing old into their philosophy. A gradual preparation for retirement should bring a more meaningful life in the retirement years.[31]

The Youth

The twenty-five million teenagers in the United States are the richest, best-educated, freest, and healthiest generation of young people in history.[32] Alongside of these gifts the modern teenagers and college young people also received the gift of free time--time to become involved. With time to think and the ability to rationalize, the contemporary young person has become involved, but this involvement has taken many paths. He is involved in social revolution, revolutionary ferment, a search for identity, a credibility gap, a war protest, a freedom movement, participatory democracy, revolt against institutional religion, delinquency, and the many hundreds of activities that young people do.[33] The leisure society has produced a new breed of young people.

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[28] Charlotte Buhler, "Meaningful Living in the Mature Years," Aging and Leisure, p. 384.

[29] Norden, op. cit., pp. 46-47.

[30] Robert Kleemeier, "The Use and Meaning of Time in Special Settings: Retirement Communities, Homes for the Aged, Hospitals, and Other Group Settings," Aging and Leisure, pp. 273-308.

[31] Anderson, op. cit., p. 44.

The servant-Church has the tremendous responsibility of listening to, talking with, guiding, and working with this new generation. The leaders of the Church need to bridge the credibility gap with the ties of Christian love and concern. It must seek to understand the "hippy"[34] but also assist the average student to find meaning in a leisure society. Concern, not condemnation, is necessary. A meaningful use of leisure and mature guidance is needed by those who have launched out on their own. Robert Lee holds that

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[32] Brightbill, _op_. _cit_., pp. 85-86.

[33] Cf. "The 'Right Now' Generation," an interview with Robert Lee, _Home_ _Missions_, XXXIX (August, 1968), 18-19.

[34] Walker L. Knight and Dalla M. Lee, "The Church and Radical Youth: Are They Aliens or Prophets?" _Home_ _Missions_, XXXIX (August, 1968), 8-13.

> when direction and aim are given to his use of time, a sense of purpose and meaningfulness to life, there is a good chance that youth will put leisure time, not to tragic, but to triumphant uses. . . . The burden of proof seems to fall on the elders.[35]

Christians feel that the Church does have the answer to a meaningful life, but the answer has become encrusted with the barnacles of ineffective irrelevance, and many young people have rejected it. In order to get a hearing, the Church must move outside its institutional walls and become the Church in the world--the world where the young people live. The traditional forms of ministry are needed, but many more creative approaches, such as the coffee house ministry,[36] must be offered to the leisure-oriented youth of America.

The Family

The Church should continue to have a special concern for the family in the leisure society. Increased leisure can provide a rich opportunity for the family or it can bring new disruptive pressures to bear upon the fellowship. More time at home may mean more time for domestic conflict and greater difficulty in personal adjustment. The family of leisure is prone to seek individual leisure interests, good and bad, outside the home and produce a merry-go-round atmosphere of frustration and anxiety. Many cry out, "How do you hold the family together in a world that is pulling it apart?"[37]

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[35] Robert Lee, Religion and Leisure in America (New York: Abingdon Press, 1964), p. 124; cf. Jay Nash, Philosophy of Recreation and Leisure (St. Louis: C. V. Mosby, 1953), p. 206.

[36] Pat Thigpen, "The Twelfth Gate: Hippies, Southern Style," Home Missions, XXXIX (August, 1968), 21-23.

Others have found that the new leisure has provided new opportunities for the Christian family to be the community of Jesus Christ in the sanctuary of the home. Family devotions have drawn the family together and formed the basis of family worship on vacation and weekend trips. Having been able to overcome the frenzied drive for fun, many Christians have found the home filled with God-pleasing uses of free time and have once again established the ties of friendship with neighbors and friends through visiting. They have found that the new leisure is an opportune time for laying a greater emphasis on making a life than making a living. Total-person growth can be emphasized.[38]

The presence of Christ and the proper direction of the Church concerning home life appear to be factors in determining the family's experience of leisure as a blessing or a curse. If this is true, then the Church has a tremendous task of educating the family for leisure living. New emphases upon family worship are needed, and a corrective to the Calvinistic work ethic is imperative. Provisions need to be made for family activities, but the Church and the family must be warned against instilling an "ought to" attitude toward family togetherness. This desire must come as an overflow of Christian love and concern. If family recreation is carried out because it is the thing to do, it often becomes self-defeating and divisive. The family should also be led to understand that each individual member should be given opportunity to seek his own particular interests which may not be shared by other family members.[39]

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[37] Brightbill, _op_. _cit_., pp. 80-82.

[38] Norden, _op_. _cit_., pp. 71-77.

Once the Church has accomplished the task of training for leisure living, it must place its faith in its members. It must allow the individual and the family to seek creatively "the Lord where he may be found" and not run before and point, saying, "Lo, here, and lo, there."

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[39] Brightbill, op. cit., p. 82.

III. THE CHURCH TAKES ACTION

The Church has not been silent during the leisure revolution. Through individuals, churches, denominations, and ecumenical ventures, there have been continuous, though not extensive, attempts to meet various needs of the new leisure society. The interlocking complexities of the situation have led to a variety of approaches: institutional, theological, and experimental.

Warren Ost, Director of A Christian Ministry with People in Leisure-Recreation for the National Council of Churches, notes that "tourism is one of the few distinct areas of the effect of leisure on the church sufficiently isolated and dramatic for the church to grab hold of it and dig in." Tourism presents a "microcosm" of the total leisure problem and a tangible, observable challenge to the Church.[40] Some predict that by 1970 tourism will be the largest single factor in the economics of the United States.[41] This section will deal primarily with the Church's action concerning this phase of the leisure revolution.

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[40] Warren Ost, "A Christian Approach to Leisure" (A report to the Executive Board, Division of Home Missions, National Council of Churches, March 12, 1964), p. 3. (Mimeographed.)

[41] Warren Ost, 'Message to Resort Missions Conference, Home Mission Board, Southern Baptist Convention, Atlanta, Georgia, March 1-2, 1967," p. 4. (Mimeographed.)

The National Council of Churches

The National Council of Churches began its leisure-oriented ministries in 1952 with the establishing of a Christian ministry in the national parks.[42] This very fruitful work, based on the "worker-witness" philosophy, has continued to grow and expand through the stimulation of personal gifts from John D. and Laurence S. Rockefeller.[43] Now through seasonal workers and some year-round interns, this Christian ministry is extended to thousands of college students who work in the national parks, to many professional resort workers, some permanent park residents, and to millions of tourists.[44] In 1967, two hundred and thirty-four seminary and college students were employed for this ministry in forty-seven areas.[45] The ministry in the national parks is no longer directly administered by the National Council of Churches, but it retains close affiliation with the Council.

The present ministry of this department of the

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[42] Warren Ost, "Worker-Witness in the National Parks," Reprint (New York: National Council of Churches, Christian Ministry in National Parks, 1960), pp. 1-7.

[43] Task Force, p. 3.

[44] Ost, Message to Resort Missions Conference, p. 7.

[45] "Opportunities Unlimited!" Pamphlet by A Christian Ministry in the National Parks, National Council of Churches, New York, 1967.

National Council of Churches has reached beyond the national parks to such areas as Las Vegas, Nevada, Vail Ski Area, Colorado, and Waikiki Beach, Hawaii. In the Las Vegas strip ministry an attempt is made to provide a real ministry among those who feel that the door of the Church has been shut to them. The strip chaplain and student interns become a Christian presence among show business and gambling people who work the night spots. The Waikiki Beach ministry is similar. Here the intern experiments with ways through which the Church can effectively witness to those on the beach and in the resort hotels.[46]

In 1961, a National Council of Churches staff committee was formed to initiate a series of studies on leisure in America.[47] The research phase produced two mimeographed reports[48] and a major book by the Director of the study, Robert Lee.[49] The study committee recommended that continued study should be given to the areas of theology, the life of the congregation, the special leisure ministries, and the church's responsibility in serving the other institutions of the world as they respond to the new leisure. This resulted in a series of regional conferences in the United States and Canada and the establishing of a Task Force on Leisure composed of one hundred laymen and church leaders interested in the leisure crisis. The task force met at Princeton on October 24 and 25, 1965, under the leadership of Paul Douglass, Director, Center for Practical Politics, Rollins College, Winter Park, Florida.[50] The result was a mass of suggestions leading to future proposed projects, some of which are now in the planning or experimental stages. The task force report was published by the National Council of Churches and made available to all who might be interested.[51]

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[46] "Student Interns in Leisure-Recreation," Pamphlet by A Christian Ministry in Leisure-Recreation, National Council of Churches, New York, 1967.

[47] *Task Force*, p. 3.

[48] Marjorie L. Casebier, *An Overview of Literature on Leisure* (New York: Leisure Time Witness Study for the National Council of Churches, 1963); William G. Doty, *Meaningful Leisure* (New York: Leisure Time Witness Study for the National Council of Churches, 1963).

[49] Lee, *loc. cit.*

In addition to the above work, the National Council of Churches offers assistance to denominations and state and local councils of churches to initiate and develop ministries in resorts and state parks. For example, the Texas Council of Churches started ministries in three state parks using former Christian Ministry of National Parks staff as pioneers. Some funds have been made available for experiments in coffee house ministries.[52] Much of the National Council of Churches' work in the areas of the aged, juvenile delinquency, poverty, and the family could be included as ministries related to the problem of leisure in society, but space will not permit their inclusion.

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[50] Task Force, pp. 4-5.

[51] Ibid., entire report.

The National Council of Churches has been the forerunner among Christians in expressing concern about the leisure revolution. This concern has been translated into tangible results, but there is little doubt that there remains much to be done both in the area of philosophy and theology and in the area of research and experimentation. Since the National Council of Churches is to act as a source for new ideas, it appears necessary now that the various denominations adopt these proven methods of ministry and extend their effectiveness through denominational work.

The United Church of Christ

Several denominations have responded to the leisure revolution by launching their own leisure ministries; among these is the United Church of Christ. The Board of Homeland Ministries authorized the creation of a leisure task force in 1965. The task force had two objectives: (1) assess the contemporary leisure revolution, and (2) recommend the kind of ministries needed in light of this revolution. Before this the United Church had cooperated, through individuals, with the National Council of Churches, conducted specialized ministries in Squaw Valley, Yosemite, Vail, Colorado, Glen Burnie, Maryland, and Las Vegas, ministered to the retired and the elderly, and provided camps and conferences, volunteer programs, and youth caravans in resort areas. However, no coordination of these efforts had been attempted.[53]

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[52] Ost, "A Christian Approach to Leisure," pp. 6-8.

The task force commissioned Willis Elliott to write a paper on a theology of leisure[54] and gave its attention to some of the basic issues facing the Church in the leisure society. The questions of meaning, values, identity, and worth were raised in light of the changing patterns of American life. From their investigation and research the the task force was able to present a four year planning document to cover the years 1967-71. Research and experimentation concerning leisure ministries and more theological reflection was recommended. It was also recommended that the laity be informed and educated concerning the leisure revolution and a new leisure ethic should be developed.

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[53] "Planning Document 1967-1971," Task Force on the Church and the Leisure Revolution, United Church Board for Homeland Ministries, Philadelphia, January, 1967, p. 1.

[54] Elliott, loc. cit.

Implications for the various divisional programs were spelled out by the committee.[55]

The Board of Homeland Ministries now has various resort or leisure ministries in Vermont, Nevada, California, Pennsylvania, Minnesota, Ohio, and Maui.[56] Although these are not extensive in scope, they do provide a means of evaluation and experimentation.

The Southern Baptist Convention[57]

The Home Mission Board of the Southern Baptist Convention established the Rural-Urban Department of Missions in August, 1963, and assigned this new department the responsibility for resort missions. Under the leadership of C. Wilson Brumley, pilot projects were begun in Ouray, Colorado and Palm Springs, California in 1964. In the summer of 1965, this experimentation in missions was extended to Jekyll Island, Georgia, and Brown County State Park, Indiana. Each of these mission efforts was conducted with the conviction that the recreational experience of individuals should provide re-creational opportunities in the dimension of the spirit as well as the physical and intellectual dimensions in order for the total personality to experience the refreshment of vacationing.

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[55] "Planning Document 1967-1971."

[56] Letter from Edward A. Powers, United Church Board for Homeland Ministries, Philadelphia, August 7, 1968.

[57] A telephone conversation with John McBride and C. Wilson Brumley of the Rural-Urban Missions Department of the Home Missions Board of The Southern Baptist Convention on September 5, 1968, is the source of much of this information.

The Jekyll Island ministry[58] was typical of the new efforts to serve and witness. In cooperation with the Jekyll Island Baptist Mission and the Motel Association of Jekyll Island, the Home Mission Board appointed a missionary couple to serve during the summer of 1966. Under their direction several mission activities were established: a day camp program for children five to thirteen years of age, a teen club, worship services, vesper services on motel lawns, and teen worship services. Involvement in the camping community led to occasions of counseling, personal witnessing, and intensive conversation commonly unexperienced by people less intimately known.

In March, 1967, the first Southern Baptist conference on resort missions was held in Atlanta, Georgia.[59] At this time representatives of the various Southern Baptist Convention agencies met with missionaries and pastors who were concerned with resort missions in order to discuss the future possibilities of the program. As a result of this meeting, the success of the resort pilot projects, and the recognition of a rapidly expanding leisure society, a more basic program was devised. The problem was recognized as much more extensive than just a need for missions in recreation sites. The problem of leisure time encompassed all of life. The task of the new director, John McBride, who took charge of the program January 1, 1968, was to develop a comprehensive philosophy and theology of leisure and turn his attention toward the extension of the functions of the Church, stripped of their institutional trappings, to the resort areas.

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[58] Walker Knight, "Resort Missions," Home Missions, XXXVII (October, 1966), 16-20; "A Summary of the Cooperative Ministry of the Home Mission Board and the Jekyll Island Baptist Mission on Jekyll Island, Georgia" (A report to the Conference on Resort and Leisure-Time Ministry, Home Mission Board, Southern Baptist Convention, Atlanta, March 1 and 2, 1967).

[59] See Report, "Resort Missions Conference," March 1-2, 1967, Rural-Urban Missions Department, Home Mission Board, Southern Baptist Convention, Atlanta, Georgia.

Those involved in the resort ministries recognized that one does not impose a ministry upon a resort area but must minister within the context of the leisure community. Ministers must be a part of this community and campers and tourists should be encouraged to become a part of their temporary leisure community. If at all possible, the local congregation should become involved as the point of reference for the mission program.

In attempting to broaden the aspects of worship, vocation, ministry, witness, and education without the institutional trappings, a variety of methods have been employed. These include coffee houses, chaplain's trailers, and even hikes to the top of mountains, pausing at times to appreciate the beauty of God's creation.

The Home Mission Board sponsored seventeen resort mission projects in the summer of 1968 where a variety of ministries were attempted. In Estes Park, Colorado, a seminary student organized working college students into small cell groups that met in their own dormitories. In a county park in Oscola, Michigan, a seminary couple established a child care center, vesper services, camp fire services, Sunday morning services, and individual counseling. In Indianlantic, Florida, three workers related themselves to the youth of the local Baptist Church and mobilized them to minister to the community and the beach area. They followed the Campus Crusade approach in ministering to the beaches, produced the musical, Good News, had a youth-led revival, started a weekly Bible study, participated in the total Church program, and published a small weekly newspaper which they distributed to all they interviewed on the beach. The mayor of the city congratulated the group and commended them for raising the moral level of the city (a city with a tremendous dope problem) during the summer. He strongly encouraged them to continue this ministry in the coming years.

The Home Mission Board now has six full-time missionary appointees and three US-2 workers serving in resort areas and will soon appoint others to such areas as the Colorado River Valley and Yellowstone National Park. A complete interpretation of the 1968 summer projects is now underway and several conferences are planned for spring, 1969.[60] The future desire is to continue with summer projects and to seek to establish work in every major resort area. When possible, this work will be done in connection with the state missions directors and the local Baptist organization. Cooperation with other denominations will be offered in areas where there is an overlapping of interests.[61]

Southern Baptists have other work that might be included as leisure ministries. Much is done through the Christian Social Ministries that involves those who are victims of forced leisure. However, space will not allow a complete discussion of the Baptist Centers program, the Church Recreation Department, or the other interested organizations. It is sufficient to say that they are interested and have recognized the leisure problem. For example, Bob Boyd, Secretary of the Recreation Department, has participated in the resort missions conferences,[62] and G. Willis Bennett has been commissioned to write a book on resort missions to be included in its mission action series used by the Woman's Missionary Union and the Brotherhood.

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[60] Regional conferences will be held at Southern Baptist Theological Seminary and Southwestern Baptist Theological Seminary. State conferences will be held in Florida and Texas. Many more are planned in 1970.

[61] Cf. Walker Knight, "The Leisure Revolution: Church for the Mobile Man," Home Missions, XXXVIII (November, 1967), 8-15. (This article discusses Baptist cooperation with others in the mission work in The Land Between The Lakes.)

Southern Baptists are calling upon some of their most capable leaders to spearhead their new and vital ministry to the leisure society. This should lead to a vastly expanded, creative ministry in the future.

IV. FUTURE POSSIBILITIES: THE CHURCH AS A HINDRANCE OR AN INNOVATOR

The Church is caught up in a changing world of leisure and its very nature will not allow it to remain passive and uninvolved. Since the Church by definition is its people, it is already totally involved. The question is, "Will the Church be a hindrance or an innovator?"

If the Church retains its Calvinistic work ethic, it will be a hindrance. As technology and cybernetics change the working world, the work ethic brings frustration, anxiety, and tension. The Church must move to a leisure-work ethic through which it proclaims the celebration of life. The Church must become the Church in the world.

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[62] Cf. Bob Boyd, "Recreation--Resource for Fulfillment" (address to the Resort Missions Conference, Spring, 1969, New Orleans Baptist Theological Seminary, New Orleans).

As the Church begins its ministry to the leisure society, there will be the tendency to extend its programs to include more senior-citizens centers, more youth centers, more recreation halls, more day nurseries, etc. for the convenience of its own leisure-burdened parishioners. This could lead the Church to be a hindrance to the spread of the Gospel of Christ. If these become the major emphasis of the local parish, then it is in danger of becoming "little more than a link in the chain of community organizations for the social outlets of leisure."[63] It is also in danger of promoting self-service and not service to the world.

It is true that the Church must be an innovator and if certain ministries and services are not available in the community, then the Church should act to promote or to provide the needed ministry. However, the thrust of the Church should be into the world, not to draw the people into the confines of the sanctuary walls. If the Church takes itself into the world, it will become a leaven; if it insists that the world should come to it, then it will be a light hid under a bushel. If the Church finds it necessary to have leisure activities on its own premises in order to connect them to the Church, then the Church has lost its vision and its concept of the laity. It simply adds to the withdrawal nature of institutionalism. The servant-Church, ministering to the total person, must move beyond the Church walls. The Church as the center of all activities is a carry over of the rural church which was the center of activities in the rural community. The Church in the leisure society needs to shed this image and claim the world as the arena of God's redeeming grace.

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[63] Norden, *op. cit.*, p. 90.

"Let the Church be the Church."[64] There is no need for the Church to compete with secular society by duplicating those organizations that already serve a Christian function. "Hopefully the Church has resources for dealing with the problem of free time at a deeper level than does society in general."[65] As a spiritual entity it must retain its spiritual goals. "The task of the Church is not so much to monopolize a man's time with a wealth of activities as to monopolize his spirit, to make it one with Jesus Christ."[66] The leisure society requires a

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[64] Ibid., p. 88.

[65] William P. H. Stevens, Jr., Are We Ready For Leisure? (New York: Friendship Press, 1966), p. 55.

[66] Ibid.

"religionless Christianity" that makes the Christian "the man for others."

The Southern Baptist Convention's Rural-Urban Missions Department seems to have captured the task of the Church in the leisure-oriented society when it pointed out that the Church must seek to broaden the aspects of worship, vocation, ministry, witness, and education; but these must be stripped of their institutional trappings and clothed in new, more relevant forms oriented to the leisure society. In the leisure society the Church must be an innovator of new forms of ministry if it follows the people into the world.

There is no advocacy here of a dismissal of the institutional church. To the contrary, the institutional church becomes even more important as it performs its specific tasks. It becomes the point of departure for the laity who have been charged with the relevancy of the Gospel and the servant-spirit of the Christ. It has a major task in educating for leisure living and establishing an atmosphere of acceptance. It will guide as the Church becomes the Church in the world.

One could list many specific suggestions that could lead to creative innovations within and without the Church; however, since it is not the task of this thesis to prepare a blueprint for action but to give guidelines to the thinking of future architects, only a few suggestions and reflective reiterations will be recorded here. It is hoped that these will catalyze further thought.

1. There is a definite and crucial need for the Church to direct its theologians to place concentrated effort upon the development of a comprehensive philosophy and theology of leisure.

2. The religious education department of the institutionalized church should direct its resources toward education for leisure living. This should be done in the context of the leisure-work celebration of life, not the Calvinistic work ethic. Training in ethical decision-making should be a part of this education.

3. The Church must recover and restore the art of meditation to the Christian life. The ability to withdraw, reflect, and communicate with deity is necessary in any age, but even more so in the leisure society.

4. The Protestant Church must examine its practice of limiting formal worship to a Sunday morning worship service. A major week-night worship service could fill a need in the leisure-oriented society.

5. The local church could provide more opportunities for worship by holding services in the highway rest areas, in the parks, places of work, or on commuter trains.

6. Many local churches should explore the possibility of a coffee house, teen club, or some similar ministry.

7. The Church has a tremendous opportunity for ministry to the leisure society through its camps and assemblies. One might suggest that some of the Bible study programs be reoriented to a discovery of God in the sacramental universe.

8. The Church could sponsor family camping excursions, family explorations of natural beauty around their own localities, or family retreats.

9. The Church should cooperate with the community in creating the community's ideal image of leisure and should promote and help develop community resources.

10. The Church should not jealously guard its facilities for the exclusive use of the saints. The facilities could and should be made available for some community and group activities. For example, the recreation facilities could be made available to the community recreation department when they were not in use or practice rooms for music could be offered to any who needed them.

11. The Church should increase its awareness of and concern for those who are victims of forced leisure. This could take the form of direct ministries, but even more

important the Church should guide the community and society into an awareness of the needs of these people.

12. The new leisure should encourage the Church to promote and provide opportunities for social ministries. Here the Church will need to work closely with existing social agencies. Participation in these social ministries will help many Christians discover their own personhood and "raison d'etre." Closely related is the establishment of weekday ministries.

13. The Church should increase its attempts to minister to resort areas. Experimentation in new forms of ministry and interdenominational cooperation are vitally important here. Closely connected to this could be assistance in helping to plan and make vacations more human.

14. The Church should become more involved in the programming and the use of television. Mass TV is a tremendous leisure force that needs to be controlled by Christian principles.

15. The colleges, universities, and seminaries should be led to consider the tremendous significance of the leisure revolution and to study the effects of leisure upon society, individuals, and institutions. All levels of education should reflect the future needs of "the man of leisure." A re-evaluation of the role of the arts in higher education should be made.

The list could go on and on; the possibilities are unlimited. However, throughout all of its programs and ministries the Church must realize that

> compulsion hinders rather than nurtures self-discovery, self-expression, creativity, intellectual curiosity, self-satisfaction, or personal enjoyment. Opportunities in leisure can be planned and provided but they cannot be ordered, imposed, or forced. . . .[67]

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[67] Charles Brightbill, The Challenge of Leisure (Englewood Cliffs, New Jersey: Prentice-Hall, 1960), p. 9.

CONCLUSION

CONCLUSION

Mass leisure is a present reality that continues to grow in scope and significance. As the use of cybernetics and automation continues to expand, man will become more and more the "man of leisure." The present tragedy is that man is ethically unprepared to live in the mass leisure society, which inevitably leads to sociological, psychological, and moral complications. All the institutions of society need to direct their attention to educating man for leisure living.

In the new society, traditional ideals are being challenged and significant sociological and psychological changes are taking place. The old Calvinistic work ethic is no longer applicable to society in general or the individual in particular. An ethical vacuum has been established for many. A new leisure-work ethic must be established and propounded by the Church or it will find itself engulfed in a new fun morality that is closely associated with the leisure society. Man cannot remain in a state of continual confusion, anxiety, and guilt. He will, sooner or later, give himself to some philosophy of life that either offers hope or escape. The Church has a theology sufficient to meet the challenge, but it must be willing to become the servant-Church in the world in order to share this theology with the man of leisure.

There are many complications, but the new leisure offers undreamed of opportunities for the growth and unity of mankind and the Church has the key role in the realization of this dream. The Church faces one of its severest tests. It can be a hindrance and thwart the life-enriching possibilities of the new leisure, or it can be an innovator, launching out into new ministries to become the Church in the world, claiming the leisure society for Christ.

Viewing this thesis project in retrospect, the researcher is aware of some of the limitations of the study. From the beginning, the fundamental approach has been general rather than exhaustive or comprehensive. At times this made it very difficult to convey the tremendous significance of the implications of leisure for a particular institution or group of people. For example, the survey could only touch upon the significance of the new leisure for the retired or the teenagers. Each of these studies could be a massive thesis within itself. This points to the need for further studies concerning leisure. A study of the resort missions work could prove extremely profitable. "The Family and The New Leisure," or "The Relationship of the New Leisure to the Social Crises of the 1960's," or "The Re-Orientation of the Institutional Church to the Leisure Society" could all prove to be interesting topics of study. The list could go on and on. Here is a significant sociological, psychological, and theological phenomenon that has received only token attention from the Church.

Hopefully, this study will provide a stimulus for Southern Baptists and others to arouse their interests and encourage them to engage in further studies of the leisure phenomenon. It points to the ethical complications and possibilities and provides a solid, broad-based theology of leisure that should lead to further discussion. Furthermore, it should encourage Southern Baptists and others to continue and expand their resort missions work and other leisure-related ministries. There is a note of urgency permeating the lines of this work that should not be overlooked or ignored.

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ABSTRACT

This dissertation is an examination of the ethical implications of the modern leisure revolution for the individual and the Church. The advent of mass leisure has brought a new way of life to man and has presented a challenge to the traditional work-oriented ethic of the Church. In this thesis an ethical-theological base for the Church's teachings about and use of leisure in a technological society is established, and a rhythmic, leisure-work philosophy of life is advocated. A combination of methodologies from four major fields of endeavor (Philosophy, Theology, Sociology, and Ethics) has been employed.

Chapter I treats the concept of leisure in terms of its philosophical and theological history. Specific attention is given to the Greek concept of leisure as philosophy. The Hebrew-Christian concept of rest and the Sabbath and Jesus' rhythmic ordering of his own life are investigated. The monastic views of Augustine and Aquinas are taken into consideration and contrasted with the Reformation theologies of work and leisure. Much emphasis is given to the development of the Calvinistic work ethic and its transmission into modern society.

Chapter II deals with the causes of the leisure revolution and presents some of the sociological and psychological complications that resulted when the work-oriented

mind revolted against the new leisure. Civil unrest, low morale, compulsive behavior, excessive guilt, increased anxiety, apathy, and boredom were among the adverse social symptoms brought on by man's maladaptation to his new found leisure. However, the new leisure, if approached properly, offers many opportunities--opportunities for creativity, self-fulfillment, freedom, and better self-understanding, among others. A survey of time schedules showed that mass leisure has been disproportionately dispensed to the working lower-middle and upper-lower classes of society and has produced a consumer-leisure society.

Chapter III is dedicated to the proposition that the future holds great possibilities if man can discover the "golden mean" of a leisure-work celebration of life. The close relationship of leisure and play is discussed, and the implications of leisure for worship and education are extrapolated from the accrued data. A brief discussion of the government's role in the leisure-work based society is presented. Leisure is treated as an entity that is not subservient to work.

Employing the methods of systematic theology, the fourth chapter is devoted to the formulation of a broad-based theology of leisure--one that is cognizant of the modern movements in theology and tied to the basic Christian doctrines. The new leisure is shown to be a part of God's providential work through the evolutionary process of continuing creation. It is God's gift, but it is man's responsibility.

Throughout the thesis a basic "sacramental" or "semi-situational" ethical stance is assumed. This is reflected in the theological statements and in the practical applications.

Finally, the theological statements and the sociological research is used to form the basis for dealing with the present and future practical, everyday problems of the Church. If the Church is to be true to its servant status, then it must affirm the world and seek to serve the leisure society through both the old institutional patterns and new creative forms. The new leisure offers undreamed of opportunities for the growth and unity of mankind, and the Church has the key role in the realization of this dream. It can be a hindrance and thwart the life-enriching possibilities of the new leisure, or it can be an innovator launching out into new ministries to become the Church in the world, claiming the leisure society for Christ.

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Charleston High School, Charleston, Missouri, 1949-53
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University of Missouri School of Mines, Rolla, Missouri, 1955-57; Bachelor of Science in Electrical Engineering Degree
Southern Baptist Theological Seminary, Louisville, Kentucky, 1958-62 (Bachelor of Divinity Degree); 1965-Present (Work toward a Th.D. in Christian Ethics)

Experience: Secular
- Research and Development Engineer, Emerson Electric Company, St. Louis, Missouri, 1957-58

Church Related
- Pastor, New Harmony Baptist Church, Austin, Indiana, 1959-62
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